

Sight of Truth

AN EXPOSITOR OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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Written for the *LIGHT OF TRUTH*
THE INDEPENDENT CONFLICT.

SAMUEL H. TERRY.

It needs but little prescience to foresee that in the near future Spiritualism is to have a bitter contest with the Materialism of the scientists.

Prof. Tyndall never uttered truer words than when, in one of his lectures years ago, he said: "A great theory has never been accepted without opposition. . . . All have to fight their way through conflict to victory."

Manifestly this has been found true of Modern Spiritualism. Not only have its theories been derided and opposed, but even its well-established facts of phenomena have been denied as improbable without investigation by men claiming to be scientific investigators; who as such should be open to inquire into the truth of and cause for all phenomena testified to by credible evidence. It is doubly difficult to convince men of the verity of phenomena when they persistently shut their eyes and ears.

The scientific Materialists have gone along in a peaceful way—if not exactly hand in hand—these many years with the theologians, mainly because each revolved in a distinctly different orbit, and there was rarely any crossing of each other's paths.

The former were quite content to have the latter believe whatever they chose about a future state of existence, for man and its important realities inasmuch as they could bring forward no facts to prove their belief, except the misty traditions of eighteen hundred or more years ago. These were to the scientists only ideal fancies, akin to ghost stories, that no more conflicted with their materialistic conclusions than the stories in the "Arabian Nights."

Some might go so far in their sympathies for personal friends among the theologians as to admit there might be a future state of existence for man, but at present they find no satisfactory evidence of it, and are pleased to call themselves Agnostics. Others, however, refuse to concede this much, affirming that scientific research has conclusively shown that what is known as life is but a peculiar combination of molecules of matter, out of which, in these varied combinations, the phenomena incident to vital action are evolved. And that mind in like manner is but the molecular energy of the gray matter of the brain as it is influenced to a sort of automatic action by other matter inside or outside of the body. Hence when this special molecular combination, in the recent words of a prominent scientist, "becomes out of harmony with surrounding matter," it falls apart and there is an end—not of the molecules—but of this special combination which has been known as a living man.

Now, it is quite apparent that a fair degree of peace may be mentioned between both these classes of scientists and the theologians; so that a man might hold with the former and his wife with the latter without strife. Not caring to contend with her on the lack of evidence to sustain her belief he would listen to her arguments very much as he would listen to his little son's proofs of Santa Claus' existence because he brought him nice Christmas presents.

While on the other hand the wife would be measurably content in praying for her husband's conversion to her faith, and in the hope that he would some day be brought to believe what she held dear.

But it is quite different with Modern Spiritualism. It has a more aggressive belief, and says to the materialistic scientists, "We are prepared to meet you on your own ground and prove to you that 'death does not end all.' This proof lies not in old traditions of eighteen hundred years ago, though it is in the line of them, but it is in veritable facts of phenomena as capable of repeated proof as most of the material phenomena on which your own conclusions in scientific matters are based." It will readily be seen that an "irrepressible conflict" must ensue when such substantial facts are reared in the pathway of any materialistic theory which seems to be moving with irresistible force. Some thirty years ago this piquant problem went the rounds of our newspapers seeking a solution, "What would be the result if an object moving with irresistible force should meet with an immovable obstacle?" A young friend of mine said, "It must result in the annihilation of both;" but it seemed to me the result would be to prove that either the moving object was not irresistible or the obstacle not immovable.

A somewhat similar problem might be framed from the moving force of scientific Materialism and the opposing object which spirit phenomena has set up to stop it.

"Facts are stubborn things." All speculations, conclusions, hypotheses, and theories, however plausible, or with whatsoever tenacity held, must yield to and conform themselves to facts. There is no getting around or over them. Unfortunately the Spiritualists themselves have not always been able to explain the occasional anomalies in the presentation of these facts. They are new to us, and the precise conditions for their manifestation only partially understood, hence they could not always be supplied. We have been in regard to spirit phenomena somewhat in the position of a man who is inventing some complicated and delicate machine to be worked by electricity, which power he as yet knows but little

about. One day his machine works all right, but the next day when he brings his friends together to see it in operation he can not make it go. A day later, though no known change has been made, it works well enough; then later it fails again. One by one, however, the difficulties are overcome, till finally it is a success and always under his control. Now it is getting to be somewhat so with spirit phenomena, with this one great difference. The motive power producing the spirit phenomena is not and can not be under human control. We have to wait patiently upon the disposition of the spirits to manifest themselves, and in their influence on the medium.

But enough is now certainly known of conditions and dispositions to make it quite certain that any one who will patiently and earnestly investigate, conforming to the not unreasonable requirements of the spirits—as are necessary to their full and free action, when they are in the seance room, can obtain all that is needful to a full conviction, even of the most incredulous.

It is not to be doubted that many whose ideas have become materialistic through scientific influence would gladly have it proven to them that man lives in some future condition after the death of his body; for there is a natural longing for a meeting in some brighter clime with those we have loved here and who have passed from our mortal sight by the death of the body. It is such as these among the scientists, no doubt, who in recent years have shown a disposition to investigate spirit phenomena. And I can but believe that the time is ripe for a general onward march of the spiritualistic forces. Let the opposing barrier of incredulity be but once thoroughly pierced and a few more scientific thinkers brought to see and feel the real truths of Spiritualism, and our cause would sweep over the deserts of Materialism like the sparkling streams of irrigation from some vast inland waters; bringing in their flow a great wealth of joy and happiness to millions who have hitherto despaired of ever again meeting the dear ones they have loved and lost.

But we must not expect this desirable consummation can be reached in a day. We must gird ourselves for the conflict. That is, every Spiritualist should inform himself so thoroughly of the conditions required by the spirits for their manifestations that when he invites an unbelieving friend to a seance-room to witness any special phenomena he should be able beforehand to tell him what is required of himself as an aid to the manifestations; and to properly account for any failure that may occur.

He should, too, strive to learn enough about the laws of physics that he can explain every thing consistently with those laws, when to his unbelieving friend they seem repugnant to them.

Does my reader say, "This is expecting too much from the ordinary Spiritualist?"

I think not. A little consideration will show the spirits do not require many conditions. They can often manifest under the most unfavorable ones, but manifest better with favorable ones.

So, too, the physical laws involved in these manifestations are not so many nor so recondite that they can not be mastered by persons of ordinary intelligence.

There is not room to detail either of these here. With the favor of the *LIGHT OF TRUTH* I shall have something special to say in the near future on both subjects if life and health be spared me.

Written for the *LIGHT OF TRUTH*.
WITCHCRAFT.
LYMAN C. HOWE.

How many who lightly refer to witchcraft ever seriously consider what it has been in the history of Christian nations? Who contemplates the horrors and cruelties, the freezing madness of the people demoralized by the cruel crazy superstition?

Spiritualists often refer to it as one of the initiatory steps in opening the gates between the two worlds; but, while some cases may have been thus implicated, the great body of the monstrous work was a specific manifestation of theologians abomination and religious despotism. Its origin was far back in the dim dawn of the world's mental morning. Implicit faith in the Bible as the standard of all doctrine and authority has fostered it, in company with many other superstitions, and given it a sanction and influence in the world's civilization that would be amazing if we could forget the cause.

Belief in the infallibility of the Bible necessarily demoralizes reason and paralyzes the best feelings whenever they are against any of its teachings. The assumption that an infinitely good God can do infinitely bad things without any contradiction of character, has reconciled otherwise good men and women to the most monstrous crimes and cruelties whenever they believed God and the interest of religion required them. The most cold-blooded murders ever committed have had the approval of a good Christian conscience, and the most tender hearts have looked on with approval unmoved by the cries of agony and despair. Why should they not, since the reigning theology represents the saints in exultant beatitude while cognizant of the infinite misery of lost souls? The belief in a personal devil—who must exist, if at all, by the consent of God—has been a source of a great variety of superstitions and incalculable misery.

The Old Testament contains many accounts of thanksgiving ceremonies on a great variety of occasions and numerous pretenses, many of which seem at this late day anything but occasions for thanksgiving. Under the Jewish dispensation thanksgiving was observed as the "Feast of the Tabernacles."

Long before Thanksgiving was observed in

New England it was a popular institution in old

England. In 1621, according to "Bradford's His-

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If witchcraft did not originate in that belief, it has at least been fostered by it; and since the beginning of the Christian Era all cases have been directly or indirectly referred to his Satanic Majesty. It is within my memory that a "league with the devil" was seriously believed to be possible, and all magic art was thus explained. A relic of the same superstition still obtains among the ignorant in many places, and as long as the barbarous doctrines of Calvinistic theology persist it may be expected to continue. To day this superstition is successfully used to frighten the ignorant and protect the Church against the enlightened reason and natural revelations of Spiritualism. The same devices have been used in one way and another against the progress of knowledge—which is always dangerous to creeds and dogmas—from the dawn of Christianity to the present time. Gerbert, of France, who became Sylvester II., after his elevation to the pontificate about the close of the tenth century, was one of the greatest and wisest of men; and did more than any other man to break the spell and disperse the gloom of the Dark Ages. As bigotry dreads the light it naturally inspires its slaves to attack with malicious spirit every wise benefactor of his race. If they can not reach the offender in life they follow his memory with vilifications after his death. Gerbert's efforts to awaken the world from the intellectual stupor and moral eclipse imposed by superstition aroused the monks to resent his goodness and wisdom, by circulating the story that he had bartered with Satan for his soul after death to secure his help to obtain the throne of St. Peter! Of course, such a story was readily believed by the ignorant dupes of the wily monks, and the great name of Sylvester II. was shadowed with infamy. To be wise and good was to be regarded as a dangerous character whose wisdom was obtained by a league with the devil.

Roger Bacon in the thirteenth century was charged with witchcraft on account of his discoveries in optics and chemistry; notwithstanding he did all he could to make his knowledge a common possession to be shared by all who would try to learn. "He could not escape a painful denunciation and two long imprisonments" (Upham).

Everywhere and always the degree of dictatorial authority in religion is an index of the amount of moral madness, intellectual prostitution, and insane cruelty that preside over human destiny within the sphere of its influence. Catholicism as a religion has many good points as well as glaring absurdities; but as a system of theology and organized discipline of faith it is the climax of diabolism. Protestantism inherits much of the arbitrary cruelty of the "Mother Church," and both draw largely from the poison sap of the old superstitions canonized as "the word of God." "I suffer not a witch to live" is a murderous edict that came down the centuries with a bloody trail amid fire and smoke, wailings of agony and despair, and the exultant smile of grim monsters made worse than savages by the moral debauchery of perverted religious enthusiasm.

Written for the *LIGHT OF TRUTH*. Thanksgiving Day vs. Thanksgiving.

E. W. GOULD.

Among the many reforms Spiritualists are pledged to correct, both social and moral, that of inconsistency should not be lost sight of. If it can be shown that any custom is expensive and unnecessary, and results in no general good, to the nation, although not particularly or directly pernicious it comes within that class of reforms that Spiritualists and all other social reformers should consider.

It is from this standpoint I propose to discuss what has now become a national holiday, a day of public thanksgiving. As it is yet fresh in our minds and the effects of the gormandizing and dissipation has scarcely worn from the countenance of the few that have been enabled to participate in the festivities, which is really about the only evidence to a very large majority of the people that they have anything to be particularly thankful for.

Perhaps there is no day in the calendar that is so little understood as this one of Thanksgiving. In the West and South it is generally accepted as an emanation from the New England States. A puritanical idea of a religious character to be observed or rejected at one's option. Nothing can be further from the truth. Thanksgiving Day is as old as the history of the human race, and has been celebrated from the remotest antiquity, on all occasions, and from the greatest variety of causes.

Plutarch writes of an emperor who, after his return to Rome from a disastrous campaign and defeat, conceded the facts and proclaimed a thanksgiving, on the ground that it would afford the people a pleasant pastime, which was duly observed.

The Old Testament contains many accounts of thanksgiving ceremonies on a great variety of occasions and numerous pretenses, many of which seem at this late day anything but occasions for thanksgiving. Under the Jewish dispensation thanksgiving was observed as the "Feast of the Tabernacles."

If I may be allowed to guess, I would say that five per cent. would amply cover the whole number left to give thanks. As a consistent, practical people, is there anything to justify continu-

ing this grand national farce called Thanksgiving Day?

Old customs and prejudices, however absurd and inconsistent, are difficult to overcome, especially when associated with pleasant reminiscences. But as a new sect, a new denomination, for reasons before stated, is it too soon for Spiritualists to step to the front and add this inconsistent custom to their catalogue of reforms.

In about three weeks the "holiday seasons" commence, which will afford all an opportunity for giving thanks for all they have to be thankful for.

A JUBILEE FOR SPIRITUALISM.

Sunday, December 17, 1893.

The board of trustees of the National Spiritualist Association at the first official meeting on November 1st, successfully carried into effect the organization so auspiciously begun in Chicago in September. As their first official act the members of the board appointed Sunday, December 17th, 1893, as a day for a NATIONAL SPIRITUAL JUBILEE, to commemorate the inauguration of the united efforts of the Spiritualists of the United States.

It is their desire, by the exercises of that day to awaken a deep and profound interest in the minds of all Spiritualists in the welfare of the National Association, and at the same time provide for the first donation for its treasury. To that end the board suggests the following program for the day, to be observed by each and every society in the United States:

MORNING.

10:30—Song service.

11—An address of five minutes by the oldest Spiritualist in the society.

11:5—Response five minutes by one of the children of the society.

11:10—An address of ten minutes by the president or some other officer of the society on the publication of the proceedings of the recent National Convention of Spiritualists in Chicago. This address should be followed by an earnest appeal for pledges by subscription or cash for this important work, emphasizing the fact that no copy is to cost more than twenty-five cents, and that only a limited number will be printed.

11:30—Exercises by the children, consisting of songs, recitations, readings, etc.

12:30—An appeal for subscriptions or cash donations for the benefit of the National Association; also for books, pamphlets, or magazines of interest for the National Spiritual Library.

1 p.m.—Dinner or lunch, to be followed by toasts and responses.

Toasts No. 1—The National Association.

The responses to this toast should not exceed ten minutes in length, and should be written or prepared with much care, as they are to be sent to the National Association for use and suggestion with the privilege of publication, wholly or in part, in the forthcoming book on the exercises of the day.

Toasts No. 2—The Progress of Spiritualism.

Toasts No. 3—Our Old Workers.

Toasts No. 4—The Rochester Knockings.

Toasts No. 5—Children of Spiritualists in Spiritualism.

Toasts No. 6—The Future of Spiritualism.

Adjournment.

EVENING SESSION.

7:30 Vesper Service—Songs, brief addresses, readings, etc.

9:00—Renewal of Appeal for subscriptions and donations to the Treasury of the National Association.

The secretary will keep a corrected program of the exercises of the society, together with a list of names of those contributing to the national fund, both of which shall be forwarded to the National Secretary at Washington, D. C., for publication in a book that will be issued by the National Association, containing an account of the exercises of the day throughout the United States.

In cities, towns, and villages where there are a few families of Spiritualists but no society, their friends are urged to assemble at the residence of one of their number and to carry out the above program so far as they may be able to do. "Thoughts are things," and if all Spiritualists in America will in that way unite in sending to the National Association there kindest and best thoughts a mighty power will be engendered which will do much to advance the interests of Spiritualism in all directions.

The name "National Spiritual Jubilee" was given by Quina, the control of Mrs. Richmond, and presents the poem for the children's response to the first address on this day. It is hoped to have a uniform order of exercises on this occasion and to that end the children's address given by "Quina" will be the same throughout the country. The proceedings of the late National Convention will also contain Mrs. Richmond's excellent paper on Spiritualism which she presented to the World's Parliament of Religions, and no Spiritualist can afford to miss such an opportunity as this to obtain the address at so small a cost. The published account of the Religious Parliament will fill several large volumes, while the article of the greatest interest to all the friends of Spiritualism, with other valuable matter, can be obtained at the small sum of twenty-five cents by purchasing the book, "The Proceedings of the National Spiritualists Convention," which it is estimated will comprise not less than one hundred and eighty pages.

Do not forget December 17, 1893, "The National Spiritual Jubilee."

Our Contributors.

Glossary of Words Pertaining to Spiritualism.

MATERIAL TEST.

There are many new words introduced by Spiritualism, and old words have been given new meanings. Not a little obscurity has resulted from the loose manner in which these are used. The following list, which is by no means exhaustive, contains the most important words, with their legitimate meanings.

Sense. Nerve-sense. Spirit-sense. An influence supposed to be thrown out from the nervous system, and to surround every individual as an atmosphere.

Animal Magnetism. Another name for mesmerism.

Christian Science. The application of this term is peculiar, inasmuch as the matter to which it is applied is not Christian in the received sense of that word, and the methods employed are the very reverse of scientific.

It affirms that God is all in all, and man being a part of God, and God being incapable of sickness, there can be no reality in disease or evil of any kind.

Consequently Christian Science is a series of denials as well as affirmations.

It surreptitiously brings hypnotism to the aid and accepts a good share of Spiritualism. In fact, all that is valuable in Christian Science, in Mind Cure, and Metaphysics, is taken from Spiritualism, and what is not thus taken is of no value.

Clairvoyance. Clear seeing. A sensitive state, of all degrees of acuteness, from that where the personality predominates and modifies the perception, to that wherein the mind is independent of the physical body and its surroundings, and is in direct contact with superior intelligences.

Clairvoyant. One endowed with the faculty of clairvoyance.

Clairaudient. Clear-hearing; the faculty of hearing voices or sounds, independent of the physical ear.

Charming. Fascination; mesmerism.

Demon. A spirit holding an intermediate place between man and the gods. They were good and evil. The word is wrongly translated in the Bible as Devil, and its use in the New Testament has given the modern meaning, an evil spirit.

Demoniac. A human being obsessed by a demon.

Diaxks. A word first used by A. J. Davis to designate undeveloped, ignorant, and mischievous and evil spirits.

The Double. Double presence; the appearance of an individual at a distance from his physical body.

Ether-Psychic. A universally diffused medium similar to that of light, in and by means of which psychic influences are propagated. Its existence is proven by the harmony it introduces among the most diverse phenomena. It is superior to the law of gravitation and physical conditions, and hence all manifestations thereof are unamenable to physical laws or forces. Out of it comes life, and hence it has been termed Psycho-ether and Ether, the life ether.

Evolution. The theory that all forms of life on this earth are united by common parentage and development by the accumulation of beneficial changes.

Fascination. The same as mesmerism, but undesirable, because suggestive of the influence serpents are supposed to excite over birds, etc.

Hallucination. A false perception without any material basis, being formed entirely in the mind.

Hypnotism. M. Charcot, who claims to have founded the science of hypnotism, says it is a diseased state of the soul. Prof. Bernheim says it is "a peculiar psychical condition which can be provoked artificially, and which to a varying degree augments suggestibility." Dr. Forel says it is "the idea of suggestion." Dr. Lays says: "It is an experimental, extra-physiological state of the nervous system. All these definitions but repeat each other. It is a strictly normal state, maybe spontaneous or induced, and is the activity of the spiritual being more or less freed from the limitations of the physical body. It is a composite state, and it may be divided into three ascending stages—hypnotic, somnambulistic, and clairvoyant. By mesmerism all these stages may be induced, and the mesmeric state is equivalent to the hypnotic.

Hypnotic. Subject to hypnotism.

Hypnotic State. State induced by hypnotism. It is readily divisible into two stages. In the first the subject is not unconscious, and is controlled by the "dominant idea." The second is a profound state, resembling clairvoyance or trance, in which memory is lost and the mind becomes independent of the operator and of surrounding conditions.

Hypnotizer. The operator; one who practices hypnotism.

Illusion. A deceptive appearance. Illusion differs from hallucination in always being produced by a real object, which appears differently from what it is, while the latter is entirely a creation of the imagination, without external cause.

Impersonation. The control of the medium in such manner by a spirit as to represent the appearance, character, disease, etc., of that spirit.

Mesmerism. A term which has been loosely used, with a wide range of meaning. With Mesmer it meant the influence gained by one person over another by means of passes, dominating the will of the subject.

Medium. One who by sensitiveness is able to communicate with departed spirits.

Physical Medium. One who receives manifestations in which physical matter is acted on by force beyond his control.

Psychic Medium. One receiving communications through the mind or spiritual sensitiveness.

Mind-Reading. Reading the thoughts of another by impressibility.

Matter. The matrix through and by which force is expressed, and of which all that is known, or can be known, is from the impressions of such force on the senses.

Materialization. The appearance of a spirit in

tangible, bodily form, differing from an appearance, which is supposed to be intangible.

Materialism. The act of a spirit clothing itself with matter. This word is so expressive that it has become of general use, with a wide range of meaning.

Dissolution. The dissolving of a material test now.

Materializing Medium. One whom through the medium of materialization occurs.

Metaphysics. Is similar to Christian Science, differing mainly in dropping the Christian nomenclature. Is no sense in it metaphysical except, perhaps, in the obscurity of its affirmations.

Mind Cure. Is nearly identical with metaphysics, but perhaps gives hypnotism a more conspicuous place. [See Christian Science.]

Obsession. The taking possession of a human being by a spirit. In a stronger sense, the dispossessing of the rightful spirit of its body, and using the body as if it were that of the obsessing spirit. The "Watseka Wonder" was a remarkable instance of obsession by a well-intentioned spirit intelligence.

Occult. Mysterious, concealed; as applied to the magic of the past its use in descriptions of modern psychic phenomena is misleading, and it should not be employed.

Od, or Oditic, Force. The force Baron Reichenbach thought he discovered in magnets, crystals, etc., of influencing sensitives.

Pathism. Healing by the use of hypnotism or mesmerism.

Psychic Science. The science of spirit. The term covers the new field of research, in which actual observation after the methods of physical experimentation, takes the place of speculation and metaphysical contention of the old school of psychology.

Psychic. One sensitive to psychic influence. A medium must be a psychic, but a psychic may not be a medium. A somnambulist, a mesmeric or hypnotic subject is a psychic, the word covering the whole field of sensitiveness, while a medium is one who has that degree of sensitiveness which can be controlled by spiritual beings.

Psychic Ether. An ether similar to light-ether. Pervading all space, which transmits thought by waves, as the light-ether transmits light. [See thought atmosphere.]

Premonitions. Impressions of coming events, received by thought-transference from some mortal or spirit.

Pre-existence. The belief that the spirit is an eternal creation, and enters the physical body at conception to be clothed in flesh.

Percipient. The psychic or mesmeric subject; the sensitive under experiment.

Psychometry. The name given by Prof. J. R. Buchanan to his discovery that sensitives were influenced without direct contact by drugs, minerals, etc., and were able to read the characters of the writers from letters held in the hand or placed on the forehead. This influence has been found to be universal.

Psychometrist. One sensitive to such influences.

Psychography. Writing, independent of and without mortal contact, implied by spiritual beings.

Phenomena, Objective and Subjective. Subjective phenomena are such as have no tangible existence, being impressions so vivid they seem realities. The suggestions made by the operator, on the hypnotized are examples. Objective are such as have a real existence, outside the mind.

Reincarnation. The belief that the spirit passes through successive births until freed from the stains of earth by expiation; an old belief which has been revived and made a fundamental statement in the teachings of Kardec and his followers.

Receptivity. A state of mind favorable to impressions, either the result of passiveness, concentration, or intense attention.

Sensitiveness. Impressibility; the mental state in which impressions are received from other minds. It may be normal, or induced by fatigue, disease, drugs, or may arise in sleep. It may have all degrees of acuteness, from that in which impressions are difficult to distinguish from the normal thought, to independent clairvoyance. It is a quality belonging to all, varying in degree, and capable of cultivation.

Sixth Sense. The capability for spiritual perception; sensitiveness; the state of the hypnotic or psychic. This sense is really composite, being formed of the blended spiritual perceptions more or less awakened.

Somnambulism. Sleep-waking, sleep-walking. The physical senses are dormant, and the psychic or spiritual senses dominant. Has been used in place of mesmerism or hypnotism.

Somnambulist. One subject to sleep-walking.

Spirit. The old definition is, an imponderable, intangible nothing, capable of thinking and feeling, and God-created by miracle. The new definition makes it created and sustained by law. It is a celestial or spiritual body, originated in and sustained by the physical body, from which it is separated by death, to go forward the same entity, in perfect and complete continuity of existence.

The celestial or spiritual body is composed of attenuated matter, not recognizable by any of the physical senses. It is organized, and has as real an existence amidst spiritual things as it had in mortal life.

Spiritualist. One who believes in Spiritualism.

Spiritism. Often used synonymous with Spiritualism, but really having a widely-different meaning. As received by the Latin or Kardec school, it means the acceptance of the doctrine of reincarnation as a cardinal principle. The term has also been used to designate those who demand phenomena as a test, rather than the philosophy of spirit.

Spiritist. One who accepts the doctrines of Spiritualism; one who seeks and is satisfied with phenomena, rather than the science of spirit life.

Theosophy. The definition of this term given by H. P. Blavatsky, is "Wisdom Religion, or Divine Wisdom. The substance and basis of all the world religions and philosophies, taught and practiced by a few elect ever since man became thinking being." To this exceedingly abstract definition must be added the doctrine of reincarnation, the brotherhood, etc., the conjecture of ages long since past.

Medium. One who by sensitiveness is able to communicate with departed spirits.

Physical Medium. One who receives manifestations in which physical matter is acted on by force beyond his control.

Psychic Medium. One receiving communications through the mind or spiritual sensitiveness.

Mind-Reading. Reading the thoughts of another by impressibility.

Matter. The matrix through and by which force is expressed, and of which all that is known, or can be known, is from the impressions of such force on the senses.

Materialization. The appearance of a spirit in

the atmosphere. Same as psychic ether. A thinking being in this atmosphere is a pulsating center of thought waves, as a luminous body is of waves of light.

Telepathy, or Thought Transference. The transmission of thought from one mind to another without tangible or physical means.

This occurs without regard to distance, and is referred to waves sent out from one mind to another through the psychic ether.

Trance. When persons fall into a sleep resembling death, in which they may or may not be conscious, it is said they have fallen into a trance. This is not a correct use of the term. If in this state resembling death their spiritual perception or sensitiveness is quenched, and they perceive thereby, then it may be truly said they are entranced. The trance thus defined is similar to clairvoyance.

Transmigration. Transformed, as when the medium takes the appearance of the communicating spirit. The expression of the spirit when it transcends the body, as in clairvoyance, and sometimes at the moment of death.

Visions. A term of wide meaning. In the sense derived from the Scriptures a revelation of supernatural appearance. The state in which these are received may arise from physical or mental derangement or exhaustion. They may be simple phantasms, or the state may be a truly sensitive one in which impressions are received from other intelligences.—*Progressive Thinker.*

Written for the LIGHT OF TRUTH.

A SENSUOUS TEST.

JOHN WETHERBEE.

The Rev. M. J. Savage, speaking of what is called spiritual phenomena, says he has witnessed many things that he can not account for on any other theory than the one that he is dealing with an invisible intelligence. That is my case exactly, and such experiences with me are wholly in the physical phenomena, so no one can blame me for being interested in the sensuous or physical phenomena, for it is by them, and them alone, that I know that I have eternal life; at least I positively know that I shall survive physical death and be a conscious living spirit, which is a strong pointer to immortal life.

Knowing of no intelligence disconnected with matter, that is, dates from a human being and getting intelligence from an acute invisible source, I am obliged to be a Spiritualist, against even my fancy. Early in my spiritual experience I had a young woman living in my house as a wet nurse, who was the best medium, all things considered, that I ever met. She was entirely ignorant of Spiritualism, did not know what the word medium meant, and when asked if she was a Spiritualist, she replied, "No; I am a Catholic."

So the phenomena I got from her was honest phenomena, for she was an unpaid and private medium, and much of it was wonderful, and reliable also as well as wonderful.

I have just been relating an experience to an intelligent friend, who is not a Spiritualist, but thinks it remarkable and convincing, and thinks I ought to print it; thinks it ought to satisfy any one, even Mr. Savage, of whom he also has a high opinion; so I will briefly relate it.

My son James was about four years old. He had a sister Hattie who had been dead about two years. He was sitting on a stool at a small table, or high stand. Anna, the nurse, was sewing about two feet from the table, and was not touching it. It was a summer afternoon, and perfectly light. I was sitting on the couch reading a newspaper; my wife, the little boy's mother, was sitting on the sofa on the other side of the room. Some raps were heard quite distinctly on the little table where the little boy was sitting. He had often heard us talk with the spirits, so he noticed the raps, and said: "Is that you, Hattie?" The reply was three distinct raps. He knew as we did that three raps meant yes, and he said quite pleased, "Mother, Hattie is here." The mother said in reply, "Well, talk with her," which he did, asking several questions, which were answered yes or no, and correctly.

Perhaps I ought to say here that Hattie was our oldest child, who died when she was six years old, whose early departure made us interested in this subject. One of the questions asked by our little boy, was: "Hattie, have I been a good boy to-day?" The answer was three raps. Then several other questions were asked and answered, and while doing so the supper bell rang. He then said: "Hattie, will you come and talk with me after supper?" His mother said: "Why don't you ask her to come down to supper with you?" He did so as he was getting off the stool. The reply yes came in three raps, instead of raps, but that was not the end; for the little table moved after the child, sliding along the carpet towards the door, no one touching it, but all following it, quite surprised at the intelligent movement. It stopped at the threshold a second or two, as that was a little obstruction to a sliding movement, but quickly jumped over it and slid along the entry to the head of the stairs, then pointing two or three times downwards, by tipping, it stopped, and that was the end of the manifestation.

It seems to me that was a sentient act in that table, as if it had heard the question asked and had accepted the invitation as plainly as if it had said "yes, thank you, I will." I don't think any of us or any reasonable person could doubt but that some spirit was the intelligence that made those raps and moved that table, or that it was our Hattie. I have always felt from that intelligent act, and others like it before and since, that though departed she was still alive and present, and had been an invisible member of our household for the last thirty-five years. Long fellow says:

"We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro."

He who insists upon foisting his special belief on the cause at the exclusion of others' belief, is a dogmatist with the old Constantine spirit still in him. It is this class, too, who are quick to denounce those who disagree with them as cranks. It is a modern case of mote and beam.

Written for the LIGHT OF TRUTH.

A COMMITTEE INVESTIGATES.

The following communication, endorsed as truthful and correct in statements by a number of respectable Spiritualists of St. Louis, we publish as a warning against future impositions of this sort, and trust that our correspondents will be more careful whom they endorse as mediums before recommending them to the public.

In your issue of November 11th there appears, under the title of "A Test Seance in St. Louis," what purports to be an account of a seance recently held at the rooms of Mr. Harry Clifton, in this city.

This report contains so many inaccuracies and misrepresentations as to leave no doubt that neither the writer nor his informant was present at the seance. The "committee" referred to was simply a party of gentlemen who visited the rooms of Mr. Clifton with a number of other persons on one of his regular evenings for his public seances. The "committee" did not represent the Society of Psychical Research or any other organization, nor did it claim to do so; as no member of the "committee" is a member of any such society.

Lessons. A term of wide meaning. In the sense derived from the Scriptures a revelation of supernatural appearance. The state in which these are received may arise from physical or mental derangement or exhaustion. They may be simple phantasms, or the state may be a truly sensitive one in which impressions are received from other intelligences.—*Progressive Thinker.*

Written for the LIGHT OF TRUTH.

In Memoriam—Nellie Richardson Kittredge.

SPIRIT MESSAGES.

We have a number of mediums employed for this department who at stated seasons for spirit messages, specially is ended for our readers and taken down by an amanuensis. In justice to the spirits, the mediums, etc. because we would be pleased to have these messages verified by those recognizing anything familiar in them.

Questions to be answered should be germane to Spiritualism, must contain one inquiry only, be impersonal, and have the name of the questioner attached. Information under these circumstances cheerfully given.

All communications concerning this department must be addressed to LIGHT OF TAURUS.

C. C. Brownell,
Room 7, 26 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QUES.—[Reader] What is Psychometry?

ANS.—Strictly speaking it is soul-reading or soul measuring. But almost everything in which the spiritual sense of feeling comes into play has been so denominated, if it reveals something not cognizable to the physical senses, *per se*. Nor should there be any objections, as it only extends the art or science of revelation. One says he psychometrizes a letter and reads the writer's character. Another says he psychometrizes a lock of hair and tells what is the owner. A third touches a person's hand and makes a prophecy or gives a spirit test, giving credit for the revelation to the gift of psychometry. A fourth, upon hearing a person's name mentioned, suddenly feels a sympathetic toothache, and tells a truth that is laid at the doors of psychometry. But as spirits are not inventors of names, we will add something that may be embraced in it, or placed in a category by itself, at the option of those who may be gifted in this direction. You, who are sensitive, may have noticed that you sometimes feel an involuntary abhorrence for certain objects or persons. The sensation is an effect with a cause underlying it. The cause, if known, reveals a truth concerning the object or person. The object which creates an involuntary feeling of abhorrence, you know by experience has something filthy in it, or constitutes filth, *per se*. From this you can reason with right that a person who incites a similar feeling must be of the same order. In this you have a fact to deal with that is absolute. Psychometry never fails. It can only tell the truth, because it deals with causes. You may continue this indefinitely, and endeavor to find a reason for every separate sensation that you have. The reason is the cause that applies to all things animate or inanimate. If, as a mortal, you should, upon entering a dark room, sense heat, you know it is caused by a fire. So you must learn by experience the cause of all peculiar sensations felt psychometrically, if we may use the word adverbially here. Contempt, for example, is an emotion used by conceited or proud people, against whom they believe to be their inferiors. If, as a sensitive, this overcomes you involuntarily (except you are troubled with the evil as a part of yourself) while gazing at, or thinking intently of a person, you are sensing, by rapport, the weakness or passion of that person, thus sensing the cause, and thereby knowing what he or she is. This is a higher form of what we will call psychometry—until relegated to a place for itself, if not wanted by the teachers of that science or law—and is a cue to other sensations experienced under similar conditions or circumstances. An acute sensitive can, by this rapport, tell immediately, what are the chief characteristics or traits, virtues, and vices of the person thought of, and govern himself accordingly, warn his friends, prophecy for that person what the future has in store for him. You know that intemperance brings sickness or poverty; that pride brings humiliation; that conceit brings disappointment; that malice brings calamities in the end; that anger brings troubles according to its intensity; that gluttony brings dyspepsia; that the excessive use of tobacco brings pulmonary affections and other disorders; etc. If you sense any of these things, either by sympathetic taste or desire to do certain things not a part of yourself, you are reading their character, or what is most active in them, by sympathetic rapport. Thus, while thinking of a person, and a momentary feeling of anger rises in your breast, and then passes off again, it betrays to you that person's temperament. You can base your prophecy on what you know anger will lead to. The rest you can reason out by inference.

QUES.—[Dr. C. B.] Has the condition of a man's blood any influence on his character?

ANS.—To an extent it has, for it determines his temperament. Many, however, are born with very pure blood, but through impure living and impure thoughts draw upon themselves conditions which contaminate it, and make them irritable, capricious, peevish, and often downright hateful. Irritability may arouse the same condition in others, and lead to anger which knows no bounds. Pride often steps in at this period and prevents reconciliation. A mental attitude kept up for this effect for any length of time moulds the brain for a characteristic which manifests on other occasions when one's self-love or vanity has been hurt, and an uncontrollable desire for revenge is the outcome. Such is a very undesirable characteristic to possess, and makes the tyrant in a small way. Tyranny in any capacity is selfish, and its exercise moulds the brain for another undesirable characteristic, which, like the first named, is difficult to blot out after the brain becomes fossilized by age. Then comes the regret, which, though not always fully realized in mortal life, comes to fruition in spirit life, and plays the tormentor until sufficient reparation has been made to neutralize its unpleasant effects. Small causes lead to great results, either for evil or good. On the other hand one may be born with very impure blood, and by temperate living or a moral training in childhood or youth, lead to good results. Thus the condition of the blood may determine a man's character, if, through ignorance, he is unable to guard against its effects. Irritability is always an indication of unhealthy blood, and should be attended to before it leads to unpleasant or regretful actions. Medical treatment is the proper thing, but all the more care must be exercised against further contamination during or shortly after the treatment; for the blood is always more or less sensitive when the system is

under the influence of drugs. A slower but surer process of lasting purification is abstinence from impure food, fatty substances and alcoholic beverages, together with a moral life to insure protection from the encroachment of unspiritual magnetic influences. Tranquility and ease amidst disturbances or excitement indicate a healthy state of blood, and a blessing which everybody does not possess. Much else may be inferred from this by a little reflection on the part of the reader.

QUES.—[Scientist] If we could sense moral law as we can the physical, would not the world be much better?

ANS.—If the law's reaction on the wrong-doer could be sensed immediately, all selfishness, tyranny, jealousy, malice, etc., would have a sudden termination. People are not yet sensitive enough to cognize law as a force, as they can at any cold or physical pain. But it is there, nevertheless, and does not cease its exertion until a similar pain is felt, or experienced physically, as has been inflicted on others spiritually. In fact the wound is in the soul at the moment it is given out, but the unsensitive body does not feel it until it works its way out to the brain or blood, bringing on nervous troubles or blood diseases; restlessness or oppression of heart; sleeplessness or an uneasy conscience, according to the severity of the act. Malice and jealousy, for example, vitiate the blood, infusing it with acids that eat their way out through the flesh in the form of eruptions, boils, tumors, skin-diseases, fevers, etc., while a misuse of power (tyranny) like a misuse or abuse of the senses (appetites) affect the nervous system, leading to nervous troubles that are often wrongly treated—prescribing medicines when a moral prescription only would effect a cure. And selfish misuse of power in connection with sensualism breeds or lays the foundation for chronic troubles, heart disease, paralysis, and sudden deaths. All physical suffering is due to an encroachment upon nature's equilibrium—law—whether by over-eating, getting angry, or abusing the brain and nervous system. The latter is done by using the will out of harmony with nature's law. The will is manifested through the brain, and by any unlawful exertion it is alienated from the law of nature, or made to conflict with it. Until the harmony is restored the nerves suffer, and with these the bodily organs connected with them—the kidneys, liver, stomach—causing irregular action, followed by billiousness, constipation, piles, etc. So it will be seen that selfishness or hatred, pride or conceit, are as promotive to physical ailments, as sensualism or intemperance is. But they take time to manifest, and when once begun will not cease until the passion for either one of these evils has been overcome—rooted out—the physical ailment or effect often lasting as long as the cause has been indulged in.

Therefore people cannot begin too soon to allay their emotions, curb their passions and overcome their appetites; for they follow the soul in the next life, and there continue to eat away at the spirit body and subject it to acute suffering as the physical body was, and with sometimes less chances of alleviation than on earth. The "at utmost farthing" must be paid. Such is but natural law. There is no getting away from suffering by death. It is best to utilize the old body for the purifying of the soul or its harmonizing with law, and thus save the spirit body to begin a pure life with on the other side. There is always a limit to physical suffering, for when it becomes too severe the body becomes unconscious, or may be soothed by magnetic ministrations. But there is no limit to spiritual suffering, pain making the spirit all the more alive and conscious to its misdeeds and effects thereof.

QUES.—[J. W. C., Avon, Mo.] I am sitting for slate-writing, and can see white objects come to the slates and go away. What phase does this indicate?

ANS.—The seeing of white objects, generally cloud like, indicates that spirits are manipulating your clairvoyant powers, trying either to develop them, or to show you how slate-writing is done. Or else to use the slate as a medium to develop a phase of clairvoyance that is unique to yourself. Probably it will end in seeing writing clairvoyantly on the slate.

QUES.—[C. E., Binghamton, N. Y.] What is the condition of the suicide after leaving the body—is it similar to that of a spirit going out by force of an accident?

ANS.—Death by suicide and accident vary in motive or cause, and that makes all the difference in the world. A desire to die is mostly a desire to get away from consciousness. To have this increased instead of lessened is often a woful disappointment to the spirit, because the majority who long to get away from consciousness want to get rid of an unwelcome one—one created by bad deeds or selfishness. Of course, should bad man be killed by accident, he, too, will be confronted by a consciousness that will surprise him to an unwelcome extent. But bad men seldom meet with accidents, compared to others, because they are generally cowards, and pay good heed to the aphorism, "Self-preservation is the first law of nature." Other deaths will affect the spirit according to moral attainment. But the suicide who expects to get away from trouble is as much disappointed as the one who looks for oblivion; for trouble, so-called, in the majority of cases, is only caused by the lack of will in the spirit to bear his share of life's burdens. This lack of will-power or determination will disturb the spirit even more than it did the mortal, for he will find himself minus an occupation, and the opportunity of freeing himself from the inherited discord which makes the will weak. The trial imposed on mortals by their guides are just the thing needed to prepare them for spirit life. None are given any more than they can bear, or than absolutely needed for the end in view. But you can not build a philosophy on the condition of one suicide. Their feelings vary according to the motive which led to the act. But as few men in a happy mood would commit the act, few suicides are happy—even though they could find good reasons to justify the act. The aim of life is to become happy first, then die; for the inner consciousness of being contented and loving towards everybody is the first sign of soul-ripening and of being prepared to enter spirit life. The inner joy tells of rap-

port with the realm not earth bound, and the good will. No mortal tongue can express one half of the feelings towards everybody tells that selfishness and hatred is under control. The first bespeaks not traveling miles and miles away to get to it to bear one joyful word. Be willing to catch a gleam of the subjugation of animalism, the latter of animal emotion, or the conquering of sense and self, and consequent beginning of the angel in man ready to break the crystals and soar forth a spiritual being in the true sense.

QUES.—[John] At a private circle I was told by a spirit in slate writing. I have been sitting for a year with no results. What is the reason?

ANS.—Either you are no slate writing medium, or you have not been sitting long enough.

Whether a medium or not, the sitting no doubt has benefited you, as during such a slate your spirit friends could act on you for some other purpose—perhaps for impression, or for the good of your health—taking your desire to become a slate-writing medium as the means to get you into a passive state. By a little introspection you may see the philosophy of their use, and feel that you have much more to thank them for than if they had developed you. At your next opportunity question your spirit friends concerning this matter in its new aspect.

QUES.—[Van Willets] If all organisms are vita-chemical resultant, and as such are indestructible, what becomes of the organisms lower than man?

ANS.—If all organisms are vita-chemical resultant and indestructible it includes those lower than man as a matter of course. From a material standpoint all organisms, including man's, is destructible, disintegrating, and returning to earth's elements. But from a spiritual standpoint all life has a soul-counterpart which lives after the body indestructible in principle.

SPIRIT MESSAGES.

Edwin Bates.

Good afternoon. This is a strange place for me to come in, but not a strange ism, for this truth was made plain to me years and years ago, and I am thankful this afternoon to be here. I want to send my love to all the dear ones at home. I want them to know that I am ever with them, and with the old musicians that I used to associate with. I have my dear wife with me and Ida, Brother Joe's daughter, is also with me. She is far more beautiful in spirit life than she was in earth life. How I wish I could have understood this as Joseph did. She might have been happy, but she would not try to. It always seemed to me that she was born to be miserable, but by and by her eyes will be opened to the beauties of the higher life. When this reaches Capt. Joseph Bates, he will understand that his brother, Edwin Bates, sent it, and that Ophelia, my wife, sends love to her old associates. I am from East Boston, Mass.

Dr. George W. Williams.

While in the body I understood and was cognizant of spirit-return; my people and many friends of daily intercourse also enjoyed this knowledge. But some times our burdens and cares in the mortal weigh down upon us heavy, and seemingly we close the inner door of our spirit—not self, and then it is that the dross or lower element of our nature predominates, and we fall. Thus it was with me, I was weak in spirit and by my own desire went out in darkness. With the aid of spirit friends and good thoughts from the mortal side I have been able to slowly overcome the condition. I desire to reach out to all humanity an uplifting influence, and when I see one, which I often do, on the mortal side going down into despondency I do all I can to aid them and this is my work. There are some who read this perhaps will recognize me, and if they do, please send same to the LIGHT OF TRUTH.

I. P. Greenleaf.

Good afternoon. One half of the beauties of this truth have never been told to mortals, but this work is just commencing, it is in its infancy. But, the old spiritual flag is head and it will rise and wave triumphantly and we shall have it spread broad-cast through the land and in the Churches. It is in there to-day, but they dare not express it. They are creed-bound; bound to the old dogmas and waiting for the blood of the lamb to wash them clean enough to get out, but they will have to wait a long time if they wait for that. If they would only seek and find the way to the light through the spiritual unfoldment, they would be better off than they are to-day. The time is coming when they will all rally and come out and not be afraid to say, "I am a Spiritualist." God bless this work; may it go on and on, until no stumbling blocks will be left in the way. I am I. P. Greenleaf, from Lowell, Mass.

Charles Cathcart.

I will be remembered by many of the old residents of La Porte, Ind., as one who gave much time and money for the cause of Spiritualism. I built a hall or assembly room at my own expense and paid mediums to come from far and near to my home near La Porte. My doors were thrown open to the public to come and investigate free of charge; I believe by this means I was the cause of many receiving the knowledge of this grand truth. "Being born again," as it were, while in the mortal, is the unfoldment of the spiritual body to the higher sphere. As this noted time dates back some twenty years ago in the advent of Spiritualism, what strides it has made since then, and how rapid. What shall we expect in the decade of the next twenty years to come? Dr. Tegarden and Judge Niles are with me and send greetings to all the friends.

Frank and Zephaniah Gourd.

Good afternoon, I am coming to take control of this organism to speak myself. I want to send my love and my sympathy to my dear old friends in Lowell, Mass. They used to say when I was in the body that I was the toughest kind of a Spiritualist they ever saw. I was a Spiritualist then and am one now, and can not help it, for I am in the spirit of the great divine truth that molded me out in the likeness and image of man, and man is good because God is good and is God. I worked for this cause for many years; it is not a new thing to me and I too see it prosper and it

Written for the LIGHT OF TRUTH.]

A SPICY LETTER.

MARY E. MARTIN.

I am too well known to the newspapers of Cincinnati as a writer to need an introduction to the readers of the LIGHT OF TRUTH.

So with my subject, Lafayette, though post-office authorities would tell you that they have thirteen Laysettes on their list, yet Lafayette, Ind., stands first.

Lafayette, Ind., is a queenly city of 35,000 but it is not of her wealth, her schools, her beauty of location, or her vast resources that this subject will review, but Lafayette as a haven of Spiritualism.

Spiritualists who are strangers to the city might tell you this: There are a few who believe in Spiritualism, but we believe it impossible that there will ever be an organization from the fact that the class of people most capable of increasing the work creep like Nicodemus to the large cities, see the wonders of spiritual phenomena, and come home and shut their mouths about it, because they haven't the moral courage to face the ridicule they have to meet.

But I, who have known Lafayette so many years; I, who have often stood by the death-bed of many of her citizens, who have been the first to imprint a kiss on their new born ones; I, who have been with them in sorrow and in joy, I tell you that Lafayette is ripe for the harvest of Spiritualism.

They would gladly accept it if it were rightly put before them, but do not put it before them as so many have done by calling them "church-bound and priest-ridden," for they are neither. Yet they are not ready to throw away the teachings that they learned at their mother's knee, and why should they?

Lafayette has just now a clairvoyant from India, and no one seeing the crowds that throng her door would say that Lafayette is indifferent to Spiritualism. Her people have poured their shekels into this clairvoyant's lap, and all have thought this money well spent, so strange and wonderful is this woman's power.

It is true that largely a curious feeling to look into the future has brought many people to this clairvoyant. The young maiden whose eyes are dewy with emotion as she presses eagerly forward to learn the name of her future husband, and the young man goes bravely forward to learn of this clairvoyant who will be the fair lady who will go with him on life's pathway, and in every single case they are told the names and where they will find them.

So rich and poor, old and young, all flock to this clairvoyant, until no one but who would believe that Lafayette was a field rich in harvest waiting for the right one to come and reap.

It's time that curiosities might be the uppermost thought in these, who come to this clairvoyant; but the seed is sown and will in the future bear its fruit if rightly handled.

Spiritualism needs first in Lafayette organization, and while many who would gladly come in would not be hampered with church of any kind, I believe that organization can be accomplished, both without and within the churches, and yet in no way be friction. Just as in large cities there are as many different societies of Spiritualism as there are denominations in the Churches.

But it is of one thing that I would particularly write, and that is that all things scornful may never be said by Spiritualists of the Churches of Lafayette.

For it is in the churches that I see the thinking people, that I know if rightly approached will be a glory to Spiritualism; but don't let any one think to build up Spiritualism in Lafayette by trying to pull down the churches. It can't be done, but rather awakened the Churches by trying to form societies in the Churches that will not interfere with any organized spiritual society that feels as if it cannot be church-bound.

Spiritualism is broad enough for both, for it is like a noted Spiritualist once said to me: "I don't believe in prayer," but when I asked her what took its place with her she told me, "Aspiration," and I find that her idea of aspiration and mine of prayer is the same, the difference was only in phraseology.

So with any spiritual society, in or out of the Churches, the only difference is phraseology.

But a Spiritualist once said to me: "Why do you plead so for the Churches, when they are doing more comfort to them than all else on earth?" The Churches should not keep people in the dark about Spiritualism. But I urged: "Do you suppose that the few when they asked the disciples, 'Have ye received the Holy Ghost?' railed the disciples because they said, 'We never so much as knew that there was a Holy Ghost?'

No, the disciples, like the Churches of to day, didn't know that the Holy Ghost could come upon you. Yet you rail the Churches because it does not tell its members of this gift, when the Churches do not so much as know they can get it. But you urge, they can know, people are now considered behind the times when they in no way are engaged in psychic research.

That may be so, but I know of many in the Churches are as I was. I was not considered lacking in intelligence, yet it is something over a year ago that I first believed. Up to that time I had not the slightest interest in the subject; but when I was brought face to face with materialized bodies, that I knew were dead, then I was compelled to believe. But let the Churches once see materialization and other phases of mediumship, and the Churches would tell you, as I tell you, "If all the mediums prove frauds, yet I would believe in Spiritualism because I have the evidence in myself."

Let us have missionaries who will tell the people of Lafayette that we have found a new treasure. It is the same spirit that the Churches teach, yet they do not go far enough into it to make it the blessing to humanity that we know how to make it. Let your missionaries show what this wonderful blessing is and you will find that the people of Lafayette will gladly welcome Spiritualism and tell you, "It is something like that I have been wanting all my life."

VERIFICATIONS.

To the Editor of the LIGHT OF TAURUS

In the LIGHT OF TRUTH of Nov. 25th we received a communication from our son, Lonie Seeds, who passed away nineteen years last May. It is correct in every particular, only it should have been spelt "Lonie," and was spelt Lou. All the rest is correct, and indeed we are pleased to hear, and thank all the good mediums and angels and friends for their kindness. Long may the message department live, as well as your good paper.

ADELA SEEDS.

Ashley, O., Nov. 26, '93.

Gives it Up.

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C. C. STOWELL,
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CINCINNATI, SATURDAY, DECEMBER 9, 1893.

The *Light of Truth* cannot well undertake to touch the honesty of its advertisers. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us promptly in case they desire to withdraw advertisements of parties whom they have proved to be dishonest or unworthy of action.

When the post-office address of subscribers is to be changed, our patrons should give us two weeks' previous notice, and not omit to state their present as well as future address.

Notice of Spiritualist meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the *Light of Truth* goes to press every Tuesday.

Rejected MSS will not be returned without postage accompanying the same—not preserved beyond thirty days after receipt.

"He's true to God who's true to man; wherever wrong is done.
To the humblest and the weakest, 'neath the all-beholding sun.
That wrong is also done to us; and they are slaves most base.
Whose law of right is for themselves, and not for all their race!" —JAMES RUSSELL LOWELL.

To Contributors to Our Correspondence Department.

We must press upon our correspondents the need of using less space in their reports of meetings. Our columns are over-crowded, and other matter has to be left out on account of room. Be brief, to the point; state facts and avoid personalities. Our readers want the thoughts presented, not the songs sung nor the prayers uttered. We do not want to be partial to any, and in order to give all a hearing the communications must be concise.

We hope our correspondents will understand our position in this matter, and take unto themselves the plea of the old editor who warned his patrons: "Be brief, evermore be brief." If this warning is not heeded we shall be compelled to scissor the reports.

THE POWER AND CURSE OF MONEY.

The great sin of the times is the barbaric idolatry of money. The avarice that pervades society has been engrafted upon it by the power of money, the logical sequence being the spirit of flunkeyism, which transforms men and women into imps that dance and strut before their own knavery and abortiveness.

Men say the past has done its part in bringing forth philosophy and religion. We will do our part in piling up brick, stone, glass, and iron. We will gild clay with gold and become greater god-makers than the Greeks, who peopled Olympus with their dreams. We will bow to the idols of the past, but we will get all we can grab, whether it be by honorable effort or standing on the bended backs of the toilers, and our Baal, whose prophet is mammon, must be the greater god and the mightier worth. Did not Moses' rod swallow that of the Egyptians?

Thus it is that the natural promptings of genius are twisted into a sop to sweeten the lips of a Gorgon, while opportunity for mental and physical culture is debarred from the masses, education becomes a misnomer, and the common wealth turned over to the great, liars, thieves, and other barbarians of society.

It is the existence of the money power that has made the production by labor degrading to the child whose necessities compel him or her to perform it. The shibboleth of the day is, *Get money!* Young men are taught to look forward to their twenty-first year as the era of power and prosperity. They can then vote; they can do business legally; the law no longer regards them as infants. Henceforth the rounds in the ladder of success will be reached in the ratio that they display greater shrewdness than their less fortunate fellows. If these fail the winners will contribute towards building asylums and poor-houses for them. They are imbued with the ambition to become Carnegies, Astors, and Goulds, and draw thousands of dollars in annual profits from the productions of labor, which gets but a moiety of its share. The world, i.e., society as organized, will applaud them for their success. It will not question the means they have employed to obtain it.

The skill to gain money by taking advantage of others in the way of bargains is taken as evidence of a keen intellect. In view of this fact the avarice which makes parsimony a virtue need not be wondered at, nor need we ask for the cause of a system which brands the word uncertainty on the brow of every honest toiler in the land. The money power thus predicated and fostered has grown with the growth of society, and strengthened with its strength until it has corrupted every enabling impulse and undermined the very foundations of the society which gives it sanction. Genius pays its homage and poverty sells its very rags to buy its smile. Religion covets its bangles, blasphemers its gods, and honor forswears its birthright for the privilege of applauding.

The topics one hears discussed where prominent men are gathered are not, how shall we contrive to lessen the hardships of the poor, or to produce by their labor the greater number of betterments for the general good, but, on the contrary, how shall we figure on getting the largest percentage income on bank, railway,

mine, State, and other stocks, and how shall we fix the rates of interest at which money can be loaned or borrowed with the largest profit and the least liability to ourselves?

The present state of society is as directly opposed to the natural, inalienable rights of man as falsehood is to truth; and the continuance of competition in production and distribution under the present monetary laws is as likely to effect a change for the better as it is to expect that competition in falsehood if exercised long enough will sustain truth.

In dealing with the tariff the Ways and Means Committee might have considered these matters, but then, if it had its occupation would be gone, for there is no place for the co-operative principle or a sound monetary system in the adjustment of our tariff laws.

The tea party our forefathers had in Boston Harbor one hundred and seventeen years ago was the last dance the liberty lovers of the American Colonies indulged in in honor of the divine right of the king. The American people have yet to dance another requiem, this time upon the divine right of gold. When King Gold accompanies the memory of the House of Stewart the stigma of barbarism can of right be removed from the American people.

A sound beginning on this line of reform is the abolition of the present banking system and the doing away of the great gain by extortions and fluctuating rates of interest on money. The wealth of the nation will become more widely distributed instead of being controlled and manipulated by a few in whose hands it is now concentrated, and who thus become the great oppressors of the human family.

THE OTHER WORLD AND THIS.

A compendium of spiritual laws demonstrates the oft-repeated saying that "to the making of books" there is no end, and so valuable a work is the above that one feels to rejoice at the saying. Spiritualism is every year coming to the front. Men of science and others find in its phenomena suggestions of another force in nature, while liberal clergymen are looking toward it to prove the assertion they have been so long making. The time is ripe for a comprehensive work on this subject which shall put forth the claims of Spiritualism in a clear and pronounced manner, without offending the prejudices of those who still hold a strong regard for the Church and its influence.

"The Other World and This" supplies a long-felt want and fully merits the demands of the time. It was given through the mediumship of one of the most distinguished workers in the cause, whose name is almost a household word to those who have watched the growth of the spiritual movement. It starts out by stating that the body is the temporary home of the spirit; that the spirit is the individual man inhabiting the body for divine purposes, and that the soul is an emanation of the infinite. Every human being is surrounded by an atmosphere called the aura, which develops according to the spiritual growth of the individual, and is the result of various mental states, all of which are carefully explained.

Instructions for the elimination of disease by the action of the human will is given, the author declaring that disease is caused by the imperfect relation of the spirit to the body, which can only be overcome by establishing a complete harmony between the two. By far the most remarkable chapters of this truly unique work will be found in the spaces devoted to crime and insanity, which if understood and accepted by physicians and judges would be the means of entirely revolutionizing the present system of dealing with these subjects. Crime is held as being a form of disease and not as the result of depravity, and that criminals should be treated spiritually with the idea of their reformation in view, instead of being punished to no purpose. Society should offer a better remedy for the violation of laws than penal servitude or capital punishment.

Insanity is also held as a form of disease, and so changes the law of attraction that holds the spirit to the body, as to admit of the introduction of some foreign spirit. The startling statement is made, possibly a little too sweepingly, that in the case of an insane person the body is taken possession of by an outside spirit which has driven the rightful owner from the seat of power.

The parts that will interest the old Spiritualist most are the two chapters devoted to Modern Spiritualism and spiritual phenomena; and in this many valuable laws are explained and suggestions given, which if they could be embodied in the seance-room and carefully studied by every investigator, would prove of incomparable value. Trance mediumship, healing mediumship, and materialization are placed before the reader with that clearness which can not fail to impress him; while Theosophy and Occultism, and their relation to the spiritual movement calls forth some gentle touches of satire which, to the uninitiated, are not without point of justice.

In the article, "Has Man Lived More Lives than One?" the theory of reincarnation is extensively elaborated, and this and the chapter upon "The Spiritual in Literature," are, perhaps, the most meritorious, from a purely critical standpoint, that the book contains; yet the general reader will find more comfort in the perusal of "What is Death?" and "A Glimpse into the Spiritual World," wherein the invisible authors have pictured in glowing language the great change and what follows than all the rest of the book put together. In fact, the reader is compelled, though unbelieving, to say "I wish it were so; it is too good to be true, and yet, perhaps, some day its reality may be brought home."

The above is an incomplete epitome of the most remarkable book yet issued on the subject of Spiritualism, and is destined to place that much-misunderstood philosophy on a higher plane than it has thus far occupied in the public mind. If you are an investigator it will point you in the right direction, if a mourner it will comfort you in your sorrow; if a reformer it will suggest many novel ideas, and if a Spiritualist, it can not fail to strengthen that knowledge upon which your faith is grounded. It is issued as No. 1 of the New White Cross Series, is elegantly bound in cloth and gold, and is a credit to its author and publisher.

SHALL WE REMAIN ORGANIZED?

The realization that we, as Spiritualists, are successfully, solidly, and positively organized, should give every true advocate of our cause reasons for rejoicing. But rejoicing alone never established a government or made a law. Sacrifices are necessary for both. In time of war, or when struggling for independence, not only one's entire fortune, but his life, too, is at stake. We, as Spiritualists, are struggling for independence, which is synonymous with recognition and being protected from encroachment by ignorant law-makers, bigoted ecclesiasticism, and pseudo scientists.

He must be a poor specimen of a Spiritualist who would not sacrifice himself to the amount of a dime, or twenty-five cents (the price asked for convention proceedings) when he knows through his ordinary baby sense that it takes money to uphold a government, a corporate or law-making body, or an organization of any kind, and it is the many small amounts that count in the bulk and makes the foundation necessary to establish that organization on a firm basis, and to his own interest in the end.

Those who can not afford to send twenty-five cents to the secretary for the proceedings, let them send a dime. If ashamed to send so small an amount, send it as cash simply. Credit will be given from the other side of life, if such a sacrifice is too great to bear without having due credit for it.

But let those whose means allow of more, send a dollar bill (or two) and order so many books, or send it as a contribution towards building up the organization, or preventing it from dying, at all events.

There are many who are poor, but too proud to order one book under their own name. They are willing to sacrifice a quarter, but detest to sign their name to an order for so small an amount. Let them order it for a neighbor. This will let them out and help the cause at the same time. But by all means do something. Only a very small soul wants credit for every little sacrifice; and such souls will find heaven too narrow for them some day. They will find themselves outside that happy sphere in which the self-sacrificing, generous, and charitable souls will be gathered to enjoy the fruits of their earth labors, and there find both cause and time for rejoicing—having done their duty, and are now reaping the reward thereof. But let our present rejoicing consist of deeds—not words and suggestions and essays and theories on organization. Act first in order to get started. When once under way, suggestions will be in order, for they will then present themselves as necessary adjuncts to organization operating. Until then let the flow of cash to Washington go on.

THE COMING HEGIRA.

The greatest work performed by any king of modern times was the act of Victor Emanuel in closing the doors of the Vatican and making Rome a State of Italy. He saw a strange light shining upon an ecclesiastical dungeon, and he interpreted its meaning correctly. Ever since the Roman Pontiff was shorn of his temporal power he has been casting about for a place to anchor the craft he steers, and regain his lost supremacy as the political as well as the spiritual ruler of the Catholic world.

The enormous growth and prosperity of the Roman Church in the United States has given rise to speculations regarding the design of removing the "Head Centre" of Catholicism from Rome. Every time a bishop is consecrated or a priest shirks in this country the eye on the Tiber rolls in self-complacency upon our shores. Therefore the present disruption in Roman politics and the reports from the Vatican, together with the significant utterances of leading lights in the Catholic Church here, all indicate that the time is about ripe for the hegira, and there are many events less likely to occur in the near future than the residence of Leo XIII. in the United States.

An ordinarily clear insight into the causes attending the commission of Mgr. Satolli as the Papal Legate discloses the fact that the cunning Italian is a mere John the Baptist, the herald of a greater than he, sent over as an august immigrant to feel the pulse of the American people and make a house for the great head of the Church; a man without a country; an illustrious pinacle perched upon the greatest structure of Deadheadism on this planet.

The question to the American people is how are they going to entertain this monumental cobweb and the tarantula as the centre of it? Amongst other evils attached to our politico-industrial octopus is the tentacle of the Roman machine.

It is not so much a question of Leo's immigration hither as the use we will make of him, or he of us, after he gets here. Our laws of immigration can not keep him out, because they do not recognize religious cholera. If they did Leo probably would never get farther than the quarantine at Fire Island. But he may come in under the present looseness, and in time our people may behold the duplicate of St. Peter's casting a shadow upon the dome of the national capitol. What then?

No More War.

How the spiritualistic principles of the past generation have permeated society and gained a foothold for comment may be seen by the following extracts from an essay in *Harper's Monthly*. The article refers to arbitration, but in its natural opposition to war says, that logically speaking a combat between nations is an anachronism, and belongs to other forms of civilization than those in and under which we live. Its brutality, cruelty, and injustice jar against the humanizing tendencies of the nineteenth century. Common schools, telegraphs, railroads, and universal suffrage are the handmaids of peace; they are the enemies of war. In no respect is the evolution of our society more remarkable and more evident than in this one particular, viz., the ever-growing value attached to human life. No better or higher test can be found of a nation's moral status than this. War, real old-fashioned war, if I may use the expres-

sion, is the negation of kindly impulse. Tenderness to an enemy was an evidence of weakness, or of a hero's temporary aberration. A free press is another great foe of war, not only when it raises its voice directly against violence between nations, but when it faithfully portrays the horrors that were never realized until men were brought face to face with their existence. Still another enemy of war is the growing influence of woman. She has taken her place in literature, art, science, journalism. That influence is all in favor of peace. The Amazon is an exact species. But if does not pay. There was a time when the force of this species was not generally recognized.

A New and Valuable Book.

"The Lyceum Guide," for the home and lyceum. A manual of physical, intellectual, and spiritual culture. Compiled by Emma Rod Tuttle. A collection of Music and Songs, Golden Chain Recitations, Memory Gems, Choral Responses, Funeral Services, Programs for Sessions, Parliamentary Rules, Instructions for Organizing and Conducting Lyceums; Instructions for Physical Culture, Calisthenics, and Marching; Banners, Standards, the Band of Mercy, etc. Illustrated, and contains about 250 pages; bound in colored cloth and embossed in gold.

A book by the aid of which a Progressive Lyceum, or Spiritual, or Liberal Organization could be organized and conducted has been a long-felt want.

This volume supplies everything essential. It is equally valuable in the home, the neighborhood gathering, or the largest organization.

It is with pleasure we are able to announce the publication of this valuable work, which will be ready with the New Year. Mrs. Tuttle by long experience in Lyceum work is thoroughly qualified for the task she has undertaken, and has so well accomplished it that nothing is left to be desired, and deserves the thanks and patronage she is sure to gain for this valuable contribution to the Lyceum and the cause of Spiritualism. The book is sold at the remarkably low price of fifty cents, mailed free. Published by Hudson Tuttle & Co., Berlin Heights, O., to whom all orders may be addressed, or to this office, where the book may be obtained at wholesale or retail.

The New Tariff.

The Ways and Means Committee, through Chairman Wilson, has presented a new tariff bill, which is radical enough to please the most rabid free trader in the country. It is safe to say that our "Infant Industries" will yell loud and long until a pap is given them in the way of a lesion of duty on manufactured articles and fabrics.

The bill in its present form can not become a law, and even if it does the problem of labor, its place and remuneration will remain unsolved. In the first place, the tariff in an era of peace never should be made a political issue, nor its reform placed in the hands of rootbacks who in nearly every instance are the paid hirelings of plutocracy. Labor interests rarely have any place in tariff discussions, and the country has yet to see a committee on tariff revision composed of a majority of laboring men, or those having the interests of labor at heart.

As long as millionaire Congressmen and Senators are allowed to junket with the question the manufacturers need have no fears upon the loss of their interest, nor the producers of wealth any hopes upon the gain of theirs.

THE Bishop of Western New York—Episcopal—A. Cleveland Coxe, has lately been airing his views on the American Pope, Mr. Satolli. The worthy representative of the Episcopal Church says the worthy representative of the Catholic Church is an interloper, a dire calamity, and unfit to come here and tell American Catholics what they shall do, etc. Up to date the representative of the Catholic Church has not replied to the worthy bishop's strictures, perhaps never will, for we understand that Mr. Satolli is a diplomat, and doubtless has learned what a good many Americans already know, that to enter a protest against the fulminations of Bishop Coxe is as much a waste of time and dignity as it would be to file a buzz saw to whittle a cheese.

SPIRITUALISTS, after many impostures by mediums who add fraud to their genuine manifestations, are beginning to realize that it is better not to endorse a medium until he has proven himself absolutely honest; and rather than resort to fraud, give nothing when conditions are unfavorable. Spiritualists, too, should make themselves content with little, and have that little pure. The demand for much is the first incentive given to mediums to commit fraud. The supply will always be consistent with the demand.

THE inconsistency of editors of secular papers has been glaringly exposed recently by their denunciation of the administration for not annexing Hawaii. Only a few months ago these same editors were denouncing the French Republic for attempting to do in Siam what they were instigating our Republic to do in the Sandwich Islands. What some people call patriotism is blind folly and political chicanery.

THE wrong doing of one or more mediums will no more cause Spiritualism to die, than will the blunders or rascality of political party leaders cause the party itself to disintegrate. We can not judge a religion or a political party by the unconscionable scoundrels who happen to get into the confidence of the people by fair promises and pretensions.

AS LONG as men are blinded by partisan politics it will be impossible for them to see the truth of things or understand the causes of panics and depression in business. Independence of thought and prosperity go hand in hand.

The true philanthropist is he who feels the loss of what he gives, having need of it himself, not the millionaire or wealthy nabob, whose contributions are but pittances in comparison to the widow's mite.

Jubilee Poem.

Poem to be recited by the youngest member of each society on the day of the National Spiritual Jubilee, December 17, 1893.

The day of Jubilee is here.

We sing our song of praise and love,

Celebrating life a perfect year,

Lauded with the realms above.

We know there is no death to-day:

We see the leaves and blossoms fall;

The hidden germs cannot decay,

They waken to the Spring's sweet call.

We know our loved ones fade from sight;

As shadows fade before the sun,

Written for the LIGHT OF TRUTH.

Tidings from Over the River

OR,

Spirit Experience in the World Beyond.

BY SPIRIT WM. BARRON.

THE FIRST SPHERE.

The first sphere of the world of spirits is somewhat peculiar, and when a mortal is released from his body, he is perfectly and utterly astonished at the surroundings. He beholds a luminous country with fields, and cities, and streams, and gardens, as well as attending spirits who bid him welcome to his new home. This sphere is always brilliantly illuminated to the new coming spirit, who is immediately conducted by his friends into a new and beautiful home, which has previously been prepared for him by friends who have gone before. He is usually carried to a home that is surrounded by all that is beautiful, and which is characterized by his tastes while in earth life. The couch is always luxurious upon which he rests, and the view of the landscape is beyond all comprehension or conception of what is really and truly beautiful. He is awakened at morn by the song of twittering birds, and at night soft and sweet music lulls him to sleep.

His attendants are pure and beautiful spirits, full of radiance and love, and all is done for him that can possibly be done to make him perfectly happy and contented. But there comes a day of reckoning, at some future day, after all this love, and beauty of attraction and sentiment is lavished upon this new spirit, he is one day left utterly alone, to think, and think, and think. All of a sudden the atmosphere around him becomes darkened, and this eternal thinking is constantly going on. His misdeeds arise before him like accusing angels, and in his despair and darkness he often prays and calls upon God to relieve him of this terrible silence and this accusing conscience. For days, and often weeks and months, this ordeal is kept up, until at length some beautiful spirit, radiant with love, and all that is sweet, and holy, and good, comes to him, and with sweet words of cheer teaches him or her how to advance, how to overcome this evil with good, and by degrees this wealth of love is so lavished upon this benighted spirit, that at length he comes from darkness and despair into the beautiful light of new home which is full of love and light. This is not, however, accomplished in a short time. Often it requires weeks and months, and often years to break the stout hearts of those who have oppressed others during their earth life, and I have known incorrigible spirits to linger and hunt around on the darkened earth plane for years and years, until they find some mortal through whose eyes they can see some light, by coming into the aura of this mortal. Often this requires years and years, and often it is not accomplished at all, the poor spirit being in darkness until some angel comes to his relief, which is not done till he suffers commensurate with his deserts. It is in this way that so many mediums are attended by spirits. It is true many good and pure spirits come to the earth and do good, but on the contrary there are hundreds, yes, thousands of people attended by spirits on the earth plane for the sole purpose that the attending spirits may do good, and thus overcome the wrongs they have done while on earth. When all their wrongs are wiped away by good deeds, and sincere repentance, then they are allowed to advance to more beautiful conditions. I have seen spirits on the earth plane who have been wandering around for hundreds of years. It is said that many murderers and those who have sorely oppressed their fellowmen are so situated, and I have seen women in darkness and despair on account of their evil deeds done on the earth. It must not be inferred that ordinary sinning mortals are thus situated, for it is only those who have been guilty of enormous crimes against their fellowmen, who are thus surrounded with darkness and despair. Often such benighted spirits pray for, and crave utter annihilation, but alas, their prayers are not answered. They see no God, and no God answers them. Would that there were a God to pity them, but these evil doers must wipe away their own crimes by suffering and repentance. How truly, then, is it said that "the way of the transgressor is hard." Jesus Christ knew of these things, being a finely developed medium, and how truly and how beautifully did he say the way of those who do wrong, is beyond the comprehension of us mortals. He knew all sinners would have to suffer for the deeds done in the body, and it is a true, as well as a great "first cause" that every evil deed will have to be accounted for when you enter the spirit world. The miser, the loud-mouthed prevaricator, those who oppress the poor, the unprincipled, and all who sin—every solitary man and woman who does wrong in this world will have to suffer equally and fully for every wrong they do here. There is no possible escape; all must meet their own rewards and feel them to the fullest extent. The laws of spirit life are fixed, and as immutable as the laws of gravitation, and hence every soul will be punished or rewarded according to the deeds done here. Every one will be weighed in the balance, and every one who will pass the critical ordeal, will be happily situated, and every one who is found wanting, will be forced to suffer, until, as Hamlet said, "The deeds done in the body are burned and purged away." There is no literal hell, such as orthodoxy preaches about, but there is a hell of conditions. A raging hell for every evil doer. There are hells and hells. Hells for the murderer, hells for the infamous debauchee, hells for the gamester who cheats his fellowman, hells for those who oppress the poor and needy, and hells for all evil doers. There is no one to save such. All must meet their own record. All must face the inevitable, and all will be punished or rewarded according to the quality of the life lived on earth.

I would not frighten a single soul on earth. It is easy to be good and honest and true. It is easy to do unto others as you would have others to do unto you; and it is easy to preserve a clear conscience as you go through the world. This you can do, or not do. Take your chance. Do right for rights' sake, because it is right, and

enjoy eternal happiness and all that is beautiful and lovely and true, or do wrong, and enjoy that which you will surely find in the conditions or hell. I write about through this mortal's hand. I do not mean that there is a place called hell, but conditions which are equally as bad.

I do hope (I mean I, the spirit that writes with this mortal's hand) that every man and woman will turn over new leaves, and undo the wrongs they have done, before leaving the earth plane. If you do, you will enjoy a beautiful life, and if you do not, you will surely meet your reward in weeping and wailing, and in that punishment, which in your anguish of heart you will say you richly deserve. You may not see it now, but when you are a spirit your perceptions of right and wrong will be quickened and then you will see clearer, and in more horrible way, the record you made while on earth. The good and true will be happier for the change, but the evil will curse the day their spirits entered the spirit world. Riches will not go with you. Your ashes will mingle with the poorest beggars in the common church yard, and your spirit poor, and without one cent, will have to stand the ordeal of which I have written.

See to it that you come prepared. Don't be cut down in the midst of a sinful life. Try and undo every evil deed before you come into the spirit world, and then you will have just cause to thank me for this advice, and this medium for allowing me to lower his vitality by using his hand and nervous system to write these chapters. Ah, if you could see the sufferings of some poor wretches in the spirit world, you would hasten to undo your evil deeds, but as you can not see them, take my solemn word, that you will surely thus be dealt with when you enter the world of spirits. This book is not written to make money. It is written without one hope of fee or reward. Not one cent comes to the medium, and the spirit who writes does so on account of pure love for the erring mortals on this earth, many of whom are destined to undergo years of suffering in the spirit world, unless they turn over new leaves and become better people. Please do not correct an error by saying in your heart a "crank" wrote this book. You can not afford to take this risk. It is beautiful to do good any way, and how important it is. When you know good deeds will bring you a sweet and beautiful life to do so, while the contrary will bring tears and reproaches. The medium who holds the pencil while I write is considered one of the most sensible business men in the large city where he lives, and you will commit a dangerous error if you think this book is the work of a so-called "crank." It contains the truth, the whole truth, and nothing but the truth. I, the spirit who writes, do this for your good. Surely you can appreciate this kindness, when all I ask as compensation is that some day you will meet me in happy and radiant spheres, and then you will say this book turned you from evil ways, and enabled you to lay up stores in bright and happy spheres. "Where thieves do not break through and steal, and where moths do not corrupt." Take it as you may, is it not noble to do good? Is it not beautiful to help the distressed, is it not manly and womanly to stand upright in God's sunshine and allow others to toil and live as you toil and live? Is it not beautiful to give bread to the hungry, and fuel to the freezing? Oh me, can you not agree with me that good and virtuous actions bring their own reward, not only in this world, but the world to come. Give the matter a doubt. We, the medium, the spirit who writes, and the publisher of the book, are working to gain not one cent. Is it not true that all love a cheerful giver? Is it not true that your fellowman has as much right to land, and air, and water as you have? Does not labor and toil locate all wealth? Then why, oh, why, will you take the lion's share, and not permit your less fortunate brother or sister to enjoy some of the blessings God in his wisdom and mercy placed here for his children. You may have your lands and estates, your bank account and your millions, but I tell you seriously and solemnly, that when you enter the world of spirits, and you have done good and noble deeds, one hungry mouth fed, one starving pair of lips that have been nourished, one poor widow who has been given a little coal or wood, this will count, yea, one good deed will count more than all accumulations. You can not take riches into the spirit world, but good deeds and noble actions are timbers sent before to fashion the home you are to live in, after life's fitful fever is over. Would that I could turn the coffers of the rich miser loose for the poor to enjoy. Would that I could get the rich to give the poor their dues. Would that I could get those who seek after the "flesh pots" of the world, to lay up some stores at least, that are permanent. Riches are but the dross of the earth, but good and noble deeds live forever. Do good, support the weak, strive to do that which is noble and generous, and honest, and good, and thus lay up that which is beyond price. Do it not—oppress the poor, starve your feelings, abuse the weak and lonely, lay up evil deeds to go with you into the world of spirits, and my solemn word for it, you will regret it deeply and sincerely. Every deed has its reward one way or the other. Beware! Beware!

To this I will add an answer and question as factors taken from the LIGHT OF TRUTH published in Cincinnati, from its issue of November 19, 1892. The controlling spirit who presides at their public circles was asked, and replied as follows:

QUESTION—Is not the doctrine of purgatory true in some respects?

ANSWER.—Yes; the doctrine of purgatory, as I understand it, is progression after death, and progression is eternal. There is no standstill here or hereafter. The word purgatory belongs to the Catholic Church. They teach that where a man dies without repenting, and is not prepared to enter heaven, he will go to an intermediate place called purgatory, and there he will stay until he is ready to enter heaven. Friends, not one of you will enter spirit life perfect. I have been in spirit life twenty five years, and I am still a student. I am thankful for every kind thought sent to me from the world side. I am glad to come to this world side and take a woman for my mouthpiece, that others may know that there is no such place as the heaven as they have been taught of. There is no great white throne and a God sitting upon it. Heaven is a place where all

spirits work, not only for self, but for the benefit of others. Legions of spirits come to your earth daily, trying to turn some from their evil ways. If you ask me if every spirit is at rest, I would answer no. If a man has done that which he feels and understands to be wrong he will try to right that wrong. If he has taught a doctrine which is wrong he will hasten back to influence some one to teach mortals the better way instead.

When some pass out of this life without having time to say "I am sorry, and would do better if I could," do you suppose they are satisfied to stay away from you? Nay, they will return and try to whisper in your ear and tell you how sorry they are they did not do better. But, friends, there is not a soul lost. They may enter uneducated spiritually, but they are bound to rise somehow, when they will enter into the fullness of their inheritance, although it may take them ages to earn that which is their birthright, but still they can not receive any more than they have earned, and that is why I come to tell you all these truths. I taught a different doctrine. I said that our Father had chosen children, some who would have an inheritance, and some who would be cut off. I considered myself one of the elect, but when I entered the spirit world I saw myself as I was, and my brother far above me who I supposed would be in the depths of hell. And friends, what did I do? I returned to earth plane and sought an instrument, and twelve years ago in the State of New York took possession of this one, and have been with her ever since. There is none chosen; each earns all he receives. You must live right; you must think right; you must recognize a brotherhood; you must understand the different principles within you, and as you seek so shall you find, and as you knock at the door of knowledge it shall be opened unto you, and the sooner you begin to work the better it is for each and every one of you.

Have you noticed that the best fathers and mothers have sometimes the most wayward children? It is not because they have set a bad example. They have tried the best they could to teach their offspring, but instead have caused the gay-hatted parents to go down to the grave in sorrow. In the spiritual world such will not meet their parents, but must go where they belong, and will be obliged to work their way up. I know of a good, blessed spirit here who waited for a long time before he sought progression for himself. He remained until he had his loved ones around him with as much knowledge as he had before he sought any higher knowledge.

Written for the LIGHT OF TRUTH.

Leo Pulling Down Old Glory.

All—"Yankee Doodle."

There lived a priest in Chelsea town,
One of Pope's Leo's tools, sir,
He tried to pull "Old Glory" down,
And break up our free schools, sir.

CHORUS.

Yankee Doodle loves the school,
So listen to my story,
He wears that Rome shall never rule
By pulling down "Old Glory."

He started his parochial thug,
A mongrel, weak concern, sir,
And tried to make all parents bring
Their children there to learn, sir—Clio.

But one poor widow thought she would
Let well enough alone, sir;
The priest in frock then vowed she should
Bow down to Leo's throne, sir—Clio.

The widow lived by baking bread;
But when she disobeyed, sir,
He poured hot curses on her head,
His boycott, too, he laid, sir—Clio.

He made his victims all refuse
To patronize her store, sir,
All priestly office he would use
To make her starving poor, sir—Clio.

Then patriots saw that liberty
Was only just a name, sir;
While A. P. A. boys pledged to free
The town from such a shame, sir—Clio.

Before the politicians dreamed
From alien priesthood rule, sir,
The town of Chelsea was redeemed,
The flag floats on the school, sir—Clio.

The widow and her children now
Enjoy a splendid home, sir,
While all true loyal voters vow
To fight the beast at Rome, sir—Clio.

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STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY, }

FRANK J. CHENEY makes oath that he is the senior partner of the firm F. J. CHENEY & CO. doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOL- LARS for each and every case of CATARRH CURE

FRANK J. CHENEY

Sworn to before me and subscribed in my presence this 18th day of December, A. D. 1896.

A. W. GLEASON,
Notary Public.

HALL'S CATARRH CURE is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & CO., TOLEDO, O.
2820 Sold by Druggists, etc.

"PSYCHE."

PROF. BACH'S

DEVELOPING BOARD FOR MEDIUMS

Price \$1.00, postage 20 cents.

For sale at this office.

The Convent Horror,
The True Story of Barbara U'ryk,

who was incarcerated in a convent cell for twenty-one years before it became known when the police released her and the priest who held her there committed suicide. It is a startling, authenticated revelation of a convent secret.

Price 25 cents. For sale at this office.

A NEW BOOK.

The Lyric of Life.

By Laura A. Sunderlin Nourse, of Moline, Ill. A work of 172 pages. A forcible principle of immortality in the soul and unceasing forces of nature, new thoughts in planetary motion and the world life of suns.

Bound in cloth, with an excellent half-tone portrait of the accomplished author in the frontispiece. 16 mo. Price \$1.00. For sale at this office.

She is the author of a work entitled "Pencillings from Immortality."

WARNING OF DANGER!

Attention, Men and Women of America! Your Homes, your prosperity, your liberty, and your Lives are in Danger!

A gigantic diabolical plot against the common liberty-loving people of the world has been concocted on six continents by the plutocracy of Europe and America. Their plan is to saddle a military ecclesiastical imperialism upon the shoulders of the common people of the world, then to reduce the people to pauperism and servitude—a slavery of the body and soul! Arouse, men and women of America, arouse!

The Impending Cataclysm, AND HOW TO AVERT IT.

A ringing pamphlet for liberty and justice, disclosing the hellish plot of plutocracy, together with a remedy how to abolish war, how to abolish crime and poverty, how to establish the Brotherhood of Man.

16 pages, illustrated. Price 15 cents, eight copies for one dollar, postage paid.

For sale at this office.

MEDIUMS AND LECTURERS.

Geo. H. Brooks lectures at Bay City, Mich. during December.

Mrs. A. H. Luther's address is 309 West Second street, Duluth, Minn.

D. C. Meeker can be engaged to lecture. Address 6 North street, Bradford, Pa.

Dr. A. Hatch, speaker and test medium, address 330 Western avenue, Lynn, Mass.

Address Willard J. Hull during December, 34 East Broad street, New Haven, Conn.

W. H. Bach lectures at Aberdeen, S. D. for December.

Will accept calls in the vicinity.

Bishop A. Beals is lecturing for the society at San Jose, Cal. Address 11 North Second street.

Mrs. Cornelius Gardner, 118 Jones street, Rochester, N. Y., will answer calls to lecture or attend funerals.

Mr. Maggie Waite, lecturer and platform test medium, can be addressed at 31 Fell street, San Francisco, Cal.

Mrs. J. Hatch, of San Francisco, platform, trance, and test medium. Address 330 Western avenue, Lynn, Mass.

Colson Turnbull can be engaged for inspirational lecturing, funeral services, etc., within a radius of 100 miles of Toledo, O.

Dr. D. Winegarden, inspirational speaker and test medium and psychometric reader, may be addressed at box 109, Grand Rapids, Mich.

Mrs. A. L. Pennell, trance speaker and platform test medium is open to engagement with societies. Address 4 Car Isle avenue, Cincinnati, O.

Mrs. Foye lectures at Watertown, N. Y., during December. She may be addressed at 5 Main street. Permanent address Box 117, Ch. cago, Ill.

Moses Hull speaks in St. Louis during December. He would like opportunities for week day evenings' work in connection with his Sunday labors.

Societies wishing the services of A. E. Tisdale for the months of December, March, and May may address him at 54 Bank street, New London, Conn.

T. Grimshaw lectures for the First Society of Spiritualists of Buffalo, N. Y., during December. Has some open dates for '91. Address 110 1/2, Onset, Mass.

The present address of J. Madison Allen and Mrs. M. Theresa Allen is Spiritual Institute, Liberal, Mo. They will receive calls to lecture at convenient points.

Mrs. Celia Loucks, of 311 West Sandusky st., Findlay, O., is open to engagements to lecture. Also gives psychometric readings when conditions are favorable.

Mrs. Nellie Babcock-Smith will accept engagements to lecture and give platform tests within a radius of 100 miles from Cleveland. Address 12 Sumner street, Cleveland, O.

Dr. A. W. S. Rothermel will accept engagements to hold seances for the phenomena within 100 miles of Indianapolis, Ind. He may be addressed general delivery, that city.

VOICE OF THE PEOPLE.

GEORGE P. COLEY.

To the Editor of the *Light of Truth*.
The illness of Brother George P. Colby, the eminent lecturer and text-museum, of Lake Charles, La., has been mentioned in the columns of your paper. I am sorry to say that the writer, waded through it has been to catch glances of his past life from those who knew him best in the earlier years of his life. It is now more than thirty years since he became aware of his membership. During that time, despite opposition from nearest relatives and friends, he has never faltered in his loyalty to Spiritualism.

On a few occasions he has been sought by men of desperate character with the intent of removing him from his earthly tenancy because of communion with spirits. But in every instance Brother Colby, with the assistance of his guide Seeress, has succeeded in conquering these fierce natures, and sent them from him with tearful eyes and prayerful hearts. He has carried the torch of Spiritualism in all of its brilliancy into places pervaded by the darkest gloom of orthodoxy, provided and superseded, and illuminated them with the pure white light of truth. He was early imbued with the missionary spirit.

He had a message for the people, and went forth regardless of cost to himself to give it to them. He had needed the voice of the people on all occasions he might have been spared much suffering by the aid of his services, but his generous nature could not see the necessity of doing so, and so poorly was he paid at times that he could not afford to travel either by rail or by stage, hence had to go on foot or many and many a journey from one town to another. Indeed this was not all. In order to save his clothing, he would, on leaving one village, remove his shoes and stockings and walk barefooted until he came in sight of the next town where he was to speak when he would put them on again.

Brother Colby has always been delicate in health from his boyhood, and the severe strain put upon his physical body during a year of his itinerancy laid him low a week back. His guides took the trouble in hand and advised him to move to Florida. He did so and has dwelt there for nearly a score of years. His health improved acceptably, but the vigor of strength did not come back to him. To make himself a home there he took up some government land and prepared to make himself a home there. Small farm ing and orange growing seemed to give fair prospects of a just return for his labor, when it was found that he was not equal to severe manual labor. Still he did what he could, working and living alone. A hermit's life may have its enchantments for some men, but to a sensitive, a melancholy, a nervous, a nervous, a nervous man, the monotony of a life of solitude, bereft of the impulse to do for others that the spirit world always lays open its instruments. Obedient to the voice of the spirit he attended to his little farm, and did what he could for Spiritualism in his immediate neighborhood. He placed Spiritualism in a most favorable light before the people of Florida and made their minds receptive to its divine benefits.

During the past eighteen years he has frequently visited the northern States during the Summer season, but with every approach of Winter he has been forced to leave his home in the South. "South" has spoken in the State and Territory this Union, with the exception of a few, and in each one has left hosts of friends behind.

Last Winter he was the central figure among the speakers at the camp meeting at De Leon Springs, Fla., where he made many warm friends, through whose influence he secured camp engagements in the South during the past season. When he went, from Lake Bled to Ossau, where he left friends to regret his departure. He took forward to his promised return next year. When the camp season closed, he went to Chicago to attend the National Convention as a delegate from a society in Florida. On the floor of that convention he became at once an earnest worker, and was made a member of a number of important committees. So soundly judgment char actered all of his decisions, and so pro ardent a most valuable worker in the efforts to form a section of the organization. When the South was asked to name a member of the Board of Trustees, all eyes turned upon Mr. Colby, who was elected without one dissenting vote.

During that convention his anxiety and hard labor took up his physical strength. He took cold, and could not then get away to the fountain for his present illness was felt in Chicago. From Chicago he visited his early home in Minnesota, where he gained nothing over his cold, but rather lost ground. He went to Washington to attend the meeting of the Trustees of the National Association on November 1st, when he was ill with rheumatism, and almost carried over into a spirit life. He was most kindly cared for by Dr. T. A. and Mrs. Moore, at a most pleasant home he was fortunately found shelter. The cold had surmised him back to life, and kind nature is slowly giving back his strength. His course leavance is slow.

This long illness has deprived Brother Colby of his strength to lecture at least four months. What is the duty of the Spiritualists of the United States in this emergency whose privilege it is to be his particular friends?

The people to whom he has ministered ought to have found an answer in their own hearts before reaching this particular question. No man has done more for Spiritualism in thirty years than has George P. Colby; for the Spiritualists of the United States in this emergency whose privilege it is to be his particular friends?

The following is the verbatim of a sale bill mailed to us from New Mexico, Rev. Partisa was undoubtedly one of the Lord's connoisseurs says the "Friend of Age."

AMERICAN SATOR'S SALE.

Public notice is hereby given that at 10 o'clock a.m. on Friday, the 14th day of December, at the parochial residence of Rev. Father Conder, at Bernalillo, N. M., we will sell at public auction, to the highest bidder for cash, all the wine, beer, cider, jugs, settling, tuns, vats, ticees, tanks, casks, barrels, kegs, and other vessels belonging to the estate of the late Rev. Stephen Phillips. It consists partly of over three ten gallon kegs of native brandy, eight one-half gallon barrels of first class white wine, five barrels of red wine, vintages, settling, tanks, etc., of different sizes, a lot of hats, barrels, kegs, etc.

This is a first class chance for persons need

ing any of these goods to secure a bargain. An effort will be made to sell at a reasonable price.

James H. Detours,

Anthony Fournouche,

Administrators.

THE JUDGMENT DAY.

The paper came this morning and I notice an article headed as above. I have not read it but it has (the heading) inspired me to write upon the same subject.

Do not think me insane, dear reader, when I tell you we are living in the veritable judgment day. Many a long while said that we are living in the judgment of the resurrection morning, that materializing was the first fruits, the beginning of that resurrection. But we are to have a new heaven and a new earth.

What for what? Because the old creation (spirit world connected with our earth) is imperfect, and the present earth (state of society) works injustice continually. If the spirit world, which is much a part of this world morally, intellect and spirituality, and as Spiritualists hold, represents every class and condition, then life death does not change this character, then life represents every class and condition.

That being true, it is, as before said, imperfect. But through the law of evolution the principle of individuality and inter-relationship upon which a perfect system of society is to be formed and they can not be brought to bear under our present system of society. And, religiously out of joint.

Jesus, if history is correct, chose the people of the rulers, but the people as his representatives, to be his people. Separately "the son of man" now occupies the judgment seat. They have formed themselves into a "Wherefore Investigating Co." They are asking why it is that men must toil as "bond" slaves to support the wealthy, asking why millions are trapping for work and bread, asking why thousands of our fairest daughters are crushed into prostitution, as they discover what is wrong about it, and when they have fully solved the problem they will execute judgment.

They are not alone in this. Hosts upon hosts the spirit world are studying the problem with those who are here. They are asking: "Why not half done?" out of earth life with our work not half done? "Why were we starved, frozen, shot down, torn to pieces, tortured, dwarfed, killed, bishops, popes, and other rulers might have wealth and power?"

"Ask and ye shall receive." It is the law of all growth persistent seeking, and when our fallen system, false in both states of existence, becomes full of the imperfections of ignorance, when it is fully comprehended, when it is seen that its moral powers are wrong, lead to just such results as we now have, then the will will pass away and we shall have a new heaven and a new earth.

I repeat: Now is the judgment day, and in judgment day, in the past people have tried to do for others that the spirit world always lay open its instruments. Obedient to the voice of the spirit he attended to his little farm, and did what he could for Spiritualism in his immediate neighborhood. He placed Spiritualism in a most favorable light before the people of Florida and made their minds receptive to its divine benefits.

During the past eighteen years he has frequently visited the northern States during the Summer season, but with every approach of Winter he has been forced to leave his home in the South. "South" has spoken in the State and Territory this Union, with the exception of a few, and in each one has left hosts of friends behind.

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LOCALS AND PERSONALS.

—Our list of constituents this week, contains as a trait, make an influence that should be perceptively felt by our sensitive readers.

—Lyman C. Howe, having no engagement for December or first half of January, may be addressed at home, Fredonia, N. Y., during that time.

—The Fabulous (la) daffies are giving our work in that city fair notices of their meetings and services. Mr. and Mrs. Perkins have especially been recipients of such journalistic favors.

—George H. Brooks, having finished his month's engagements in Rockford, Ill., will be there in Bay City, Mich., during December. Mail may be addressed to him and his wife during the month in care of Bay Fifth Avenue, Bay City, Mich.

Mrs. A. M. Gladding was presented with a beautiful solid gold white enameled and silver badge, with gold chain attached, by the Ladies' Aid of St. Louis, Mo. An inscription on the back will keep the donor fresh in the memory of the recipient.

—Test and developing circle will be held every Thursday evening at 8 o'clock sharp at the residence of Mrs. Lizzie Dee, 43 W. Seventh street, this city. A good medium has been secured, and a good time is assured to all who attend. Public cordially invited.

—Though some of our correspondents are bringing their offerings within range of the reading public, and we are prouder others, there is still a surplus on hand. But if our friends will have a little more patience, their letters will soon see the light of day. First come, first served.

—Mrs. Gladding requests us to state, owing to a report having been circulated in St. Louis, that she is opposed to physical phenomena, that to the contrary, she favors it as the very foundation of the cause, and, especially, as she is herself a physical medium in all her phases except the inspirational.

—Charlie Burnes writes that the first seance for Mr. Archer's benefit was a success, trusting that others will prove the same. He also writes that he will leave Cleveland on the 12th for Chicago to spend the Christmas with his sister, Mrs. Gill, at 15 Bishop Court, where he may be addressed henceforth.

—E. F. Curtis writes: "The answers to questions in last issue are absorbingly interesting. If the spirit's statements are true that abnormal mental and moral states do produce such discordant physical conditions as we have, I think we may well look for Dr. Buchanan's Cataclysm. It might be well if Lombard and Wall streets could sink."

—I will give readings by letter through the month of December, 1893, on all social, domestic financial, and mining interests, for the low price of 50 cents and three two-cent stamps. This will last only through December, after which I will charge the regular price of \$1 and two stamps. Send lock of hair. Address Mrs. Maggie Stewart, 20 E. Main street, Piqua, Ohio.

—Rev. S. Weil, of Bradford, Pa., has written a book entitled "The Religion of the Future; or Outlines of Spiritual Philosophy." It is being published by the Arena Publishing Co. of Boston. "It is written for all who are perplexed by modern doubt, and comes a friend, not a mere iconoclast to the Churches," writes a correspondent who knows. It is also calculated to add a valuable testimony to the many others in favor of Modern Spiritualism.

—Professor Theodore F. Price, the eminent inspirational speaker, who has for some time filled the various spiritual rostrums in and around New York City and Brooklyn, will answer calls to lecture on the spiritual philosophy, and all-themes pertaining to the advancement of free-thought, at points within a radius of fifty miles of New York. Professor Price has the reputation of being an entertaining as well as logical speaker. Societies please bear him in mind.

—Nos. 5 and 6 of the "Book of the Fair" is out, and continues to present the most exquisite illustrations of the past World's Fair—externally as well as internally. Special attention is paid to the latter in these numbers, and is just the thing wanted by those who got a taste of the Fair by seeing the grounds and buildings only, and not having the time to take in the whole. Address for circulars The Bancroft Company, Auditorium Building, Chicago, Ill. We understand that there is an opportunity for a few more competent persons to canvas for this superb book, and we know of no more praiseworthy or profitable occupation. Those interested can write to Cale, Montgomery & Moore, Pickering Building, Cincinnati, O.

—If one were offered an opportunity to procure at a nominal price a volume written by the leaders of religious thought in all the world, each writing on the subject nearest his heart, one would hardly hesitate to embrace the opportunity. Think of a book—a religious book—a history and sketch of the religious of the world prepared by such authors as Professor Schaff, Rev. Edward Everett Hale, Miss Francis Willard, Joseph Cook, Rev. Dr. Hawes, Cardinal Gibbons, Archbishop Ireland, Rabbits Wise and Hirsch, Professor Charles A. Briggs, Julia Ward Howe, Lady Henry Somerset, Count Bernstorff, of Germany, Bishop Bradley, Dr. Lyman Abbott, and Mrs. Ballington Booth. Carefully prepared and illustrated with portraits of the leading delegates. See advertisement and terms in another column.

—The Philosophical Society held their two meetings last Sunday as usual. Mrs. Grenameyer has been persuaded to occupy the rostrum for the month of December. Her lectures were well attended, and gave universal satisfaction. She is a lady of culture and refinement, and ought to be constantly in the field. Mrs. Ropp gave a large number of tests, which were pronounced very good, and in the main correct. Her circle for the benefit of the society on Thanksgiving evening was also well attended. She was assisted by Mrs. Grenameyer and Mrs. Ricker. Their tests were well received and recognized. The next circle will be on Wednesday, Dec 6th, at their hall. The Ladies' Aid, under the guidance of Mrs. Heck, was also very well attended. They will meet every Friday at 8 o'clock. We invite all investigators of Spiritualism to come and see and investigate.—Sec'y.

Blooming Valley, Pa.

I have been thinking that perhaps it would be best to let your readers know that there is a society of Spiritualists in R'chmond Township, Crawford County, Pa., located twelve miles east of Meadville.

We have a commodious hall of our own, and hold meetings whenever we can get speakers, and our finances will permit. We had in September, for five lectures, the invincible W. J. Colville; in October we had the old pioneer aveteran, Brother O. P. Kellogg, of Wyoming. W. had also in October Sister A. E. Sheets, of Grand Ledge, Mich., for two Sundays, who delighted large audiences at each meeting with her very fine inspirational discourses. Sister Sheets has no superiors. She has a very pleasing manner and address, and succeeds in holding her audience. And no society, wherever located, will make a mistake in securing her services as a spiritual worker. Long may she live to minister to the wants of those in search of spiritual light.

The good LIGHT OF TRUTH reaches us weekly and we are much pleased with it. Shall continue my subscription to the same.

I. T. AKIN, M. D.

Massachusetts State Association.

At a convention held in Chicago, September 21, 22, and 23, there was organized a National Association of Spiritualists, the aim and purpose being, according to article II of the Constitution then adopted, "to present further means of spiritual and financial energy by the consolidation and organization of the United States into one central, harmoniously working business association, for the establishment of new associations wherever possible, and the better education, equipment, and protection of lecturers and mediums and other exponents of Spiritualism."

The national organization can only live and succeed by Spiritualists in the different States uniting in State organizations and local societies, auxiliary to the national.

All societies throughout the State of Massachusetts are invited to send delegates to attend a convention to be held at the First Spiritual Temple, corner of Newbury and Exeter Streets, Boston, Mass., December 15, 1893.

All Spiritualists living in such places as do not have organized societies are also requested to come, bringing with them credentials from other prominent Spiritualists in their locality, and assist in the work of organizing a Massachusetts State Association of Spiritualists.

The purpose of this organization will be not only to support the National Organization, but also to devise ways and means of advancing the cause in the State of Massachusetts.

There is a strong sentiment on the part of a large number of Spiritualists that the time has come for concerted action, for more rapid progress, and to prevent imposition by legislation.

Come, all Spiritualists who can, whether acting as delegates or not, and give the support of your presence and your sympathy to this movement.

The convention will be called to order at 11 a.m., December 15th, at The First Spiritual Temple, which has kindly been tendered for this purpose by the builder and presiding officer, Mr. M. S. Ayer, who assures us that while his hands and mind are full of other work, his hearty sympathy is with all movements which are for the good of the cause of Spiritualism.

COMMITTEE OF CALL.

William H. Banks, Frank B. Woodward, and Mrs. R. S. Little, representing The Boston Spiritual Temple Society; Mrs. M. E. Barnes, President of The First Spiritualist Ladies' Aid Society of Boston; Dr. George A. Fuller, President, Mrs. G. Davenport Fuller, Secretary of The Spiritual Society of Worcester, Mass.; Mr. T. H. B. James, President of Cadet Hall Society, of Lynn, Mass.; Mr. H. W. Smith, Mrs. Juliette Yeaw, Independent Liberal Church, Greenwich, Mass.

Washington, D. C.

The First National Spiritualists Association gave an entertainment Tuesday evening, November 23d, in Masonic Temple, at the expressed desire of a number of Mr. J. Frank Baxter's admirers who were acquainted with the gentleman's talent in recitation, song, and instrumental melody, and who wished to hear him on an informal occasion where his accomplishments would have a more extended latitude than at Sunday meetings. W. J. C.

Correspondents may be at times thought to be unduly enthusiastic in their descriptions of entertainments, but I will venture to state that the impromptu affairs of Spiritualist societies are second to none for refinement, wit, vim, and variety, and this occasion proved no exception. Mr. Baxter must be a bonny Scotsman by birth or descent, for Scotch melody and idiom lent a sweet flavor to the greater number of the exercises.

Mr. Bert Reichmann and Madame Woodward were to render a duo, "La Favorite," on the piano and violin, but Mr. Reichmann was unavoidably absent, and the first exercise was a piano solo by Madame Woodward. The recitation following, "The Mother's Mission," by Mr. Baxter, was a beautiful and thrilling narration of love of a spirit mother for her child of earth, who was allowed, in her anguish and solicitude, to guide its welfare, but was charged by a master spirit or angel not to interfere with its trials, they being necessary to its progress. Grown into manhood and dying on the field of battle, his mother's voice whispered in his ear, and his lips muttered a reply before joining her in eternal happiness. A pretty waltz-song, "Only To-Night," was rendered as only Mr. Baxter can, the sweet tones of the organ blending with his finely modulated voice. A piano solo by Miss Bertha Julih was very pleasing. An account of "The Relief of Lucknow" and "Jessie's Dream," in which a clairvoyant vision by a young girl of timely reinforcements were given in Mr. Baxter's original manner.

An organ and violin duet by Messrs. Theo. Urban and F. A. Berry called for a repetition and the funny adventure of "The Innocent Drummer," by Mr. Baxter, caused much merriment. After a short intermission Mrs. Wheeler Brown gave an inspirational improvisation on the piano and Mr. Baxter told a good joke on the revivalist, Mr. Moody, who informed his hearers that the Bible preposition "into" did not always have the sense associated with that word, and a sagacious Teuton at once cornered him concerning Daniel going into the lion's den, Jonah going into the belly of the whale, which was very funny indeed. A rollicking Scotch song followed with a "A wee bit of Scotch Rhyme," and Mr. J. Homer Altemus sang a ballad in a voice where sweetness of tone is always relished. The native American is never outdone, not even in the Catacombs of the Old World at Judgment Day, as Mr. Baxter in the unique character of a downeast Yankee illustrated. A melange of songs by the society's lecturer for the month was the finale of an exceedingly enjoyable evening, proving beyond peradventure that.

"A little nonsense, now and then,
Is relished by the wisest men."

And Brother Frank, in Scottish jest,
Is always a most welcome guest.

O. W. HUMPHREY.

We wish to extend to you, in the name of our association, the sincere thanks of our entire board of trustees, for the uniform courtesy and kindness with which your excellent journal has ever treated the movement represented by us.

We trust your readers will not forget the "Jubilee Day" on December 17, 1893, which, by united efforts, can be made the most important epoch in the history of our cause, with the solitary exception of March 31, 1848. The LIGHT OF TRUTH generously keeps the program for that day at the head of its columns, and we earnestly request your readers to carry this program into complete effect. "In union there is strength," and by uniting our efforts on that occasion a mighty power for good will be created, that shall carry our beloved cause forward many degrees on the royal road to perfect success. All Spiritualists are urged to join in the festival, and where there are but two or three families this event can be celebrated by exercises commensurate with their requirements.

Applications for charters are coming in daily, as also are orders for the proposed publication, "The Proceedings of the Chicago Convention," for which we have received 1,100 pledges. We ought to have an edition of at least 10,000 copies of this excellent work, and we trust that the friends will endeavor to swell the number of orders to this figure at an early date. Our thanks are due to the Spiritualists of the country for their sympathetic words and cordial support. They have been most generous to us, and we shall endeavor to repay trust with trust.

I. D. BARRETT, Pres't, 1 N. S. A.
R. A. DIMMICK, Sec'y,
110 E. street, N. W., Washington, D. C., Nov. 29, 1893.

Florida Camp.

To all parties desiring information I wish to make the following announcement.

Florida Camp meeting will be held this year at Winter Park, Fla., instead of Leesburg, as previously announced, commencing Sunday, January 14, 1894, and continuing about eight weeks.

A first-class program has been arranged which will be given in full in this paper a little later.

Date of excursion from all points east of the Rocky Mountains will probably be January 9th and 10th.

Tickets will be on sale at all principal coupon ticket offices and be good returning to May 31, 1894.

We are expecting to get a rate of one fare for the round trip, with a small sum added which will go to our treasury to pay the expense of the meeting, so that all persons who take advantage of our excursion will contribute to our expenses and yet secure a very low rate.

A schedule of exact rates will be printed in the leading spiritual journals, comprising the leading cities and towns.

Winter Park is situated 144 miles south of Jacksonville and is reached from this point over the Jacksonville, Tampa & Key West Ry. and South Florida Ry.

It has three good hotels and a number of boarding houses, and rates for rooms and board will range from \$5 to \$10 per week, except in the large Seminole Hotel where rates will be higher. A number of furnished rooms can be had at prices ranging from \$2 to \$5 per week.

The management expect to have some tents to rent.

All railroads have been asked to join in the low rates.

Information concerning Winter Park may be obtained by writing to Chas. L. Ladd or Henry S. Chubb, Winter Park, Fla.

Regarding railroad fare, excursion, camp matters address W. S. ROWLEY, M. D., Prest., 9 Glen Park Place, Cleveland, O.

Brooklyn, N. Y.

Mrs. Alcorn read a paper before the Advance Conference, which was written through her own hand by a spirit who had been a convict when on earth. He desired to show up the brutality manifested toward both male and female inmates, and urged mortals to right their wrongs through sympathy excited. The details given were strong enough for the prisons of Siberia, and feeling ran so high that a motion was made to carry the matter before the governor of New York; but through the calm presentation of the other side by Mr. Simmons and the Chairman, the meeting was adjourned, and the prison investigation left for the present to the daily press.

Dr. John C. Wyman spoke before the First Spiritual Mission Sunday on "The Spiritualism of the Old Testament." He went over the various incidents, phenomena, and language therein, in order to show its relation to and similarity with that of modern manifestations. He also stated that the words angels, man of God, Lord and Lord God, as used in the Bible, all had reference either to a materialized spirit acting as a messenger, or to a spirit in the higher realms; and recommended further careful study of these recorded events, in order to more fully understand not only them, but our own. This meeting is drawing in new people almost entirely, in search of facts; and the prospects for an increasing attendance are good.

In the evening nearly all the time is occupied by Mr. Tatlow, both with his practical and timely talk and demonstrations. Hardly a person there but what received a reading, or some evidence of spirit return.

W. J. C.

We are as ever blessed with a spiritual growth in this city. The interest increases as does the crowd, and most excellent order prevails at each meeting, although many are unable to be seated for lack of room. And the Lyceum is really proving most successful, attendance good. Mrs. James White presented the children with flags and badges, and they are very proud of them, presenting a most attractive sight as they go through the march and drill prepared for them. The good friends here all seem to enter into the work with heart and hand, and with such helpers assisted by our angel friends we cannot fail.

Mrs. Sarah Clark, wife of S. D. Clark, of this city, passed to the higher life November 20th. She was a most lovable woman and leaves a large circle of warm friends. She was a most consistent Spiritualist, having been blessed with the spiritual sight which gave her glimpses of her friends in spirit life in no uncertain way. The services were conducted by the writer at the family residence November 22d.

ANNA L. ROBINSON.

Last Sunday in our new hall we had a lecture on "Solar Influence and Mediumship" by Coulson Turnbull. The audience was well interested by the lecture, which treated scientifically on solar force and its relation to mediumship.

We all enjoyed a social on Thursday evening at the parlors of Mrs. Curran, the President of the Ladies' Aid in connection with the Progressive Thought Society. This was the first social of the season and was an eminent success both financially and socially. Coffee, cake, and fruit were served, and all went merrily as a marriage bell. Excellent music and singing, dances for the young people, cards and games were indulged in. Master and Miss Wereum gave us some choice recitations, causing much merriment. The Spiritualists of this city are enthusiastic and are determined to have a good society. New members are constantly coming in, and there are strong indications of a very successful winter.

CORR.

Our correspondent writes: Mrs. M. T. Allen lectured here on 25th and 26th ult., and though it rained those days the audiences were large and the lectures and test attentively listened to. These are evidences of the deep interest that exists in the minds of the people concerning Modern Spiritualism. After another public seance, Mrs. Allen returned to Liberal, Mo.

For Nervousness.

USE HORSE'S ACID PHOSPHATE.
Dr. H. N. D. Parker, Chicago, Ill., says: "I have thoroughly tested it in nervous diseases, dyspepsia and general debility, and in every case can see great benefit from its use."

Parnell, III.

Wishing to report the good work going on here in our part of the country, thought I would write you. Mrs. A. E. Kirby has been with us for the past month, and all who hear her are greatly pleased with her lectures, and her tests are very remarkable and recognized. We are sorry she must return home so soon. She had full houses ever since she came, and we all wish her success.

SARAH L. GREENWOOD.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by addressing a postal card to the Kola Importing Co., 1164 Broadway, New York, who are sending out large trial cases free by mail, to sufferers.

Good News for Asthmatics.

We observe that the Kola plant, found on the Congo river, West Africa, is now in reach of sufferers from Asthma. As before announced, this new discovery is a positive cure for Asthma. You can make trial of the Kola Compound free, by mail, to sufferers.

NOTES FROM ALL POINTS.

Montgomery, Ind.—Dr. S. A. Thomas writes that preparations are being made to celebrate the 15th in the hopes of making it the incentive for founding a local society. Others might take a hand from this and do likewise.

Decatur, Tex.—There is a small circle in this town, but no well developed medium, although they have some interesting manifestations. Any medium contemplating a trip through Texas should correspond with Mrs. D. Rosenberg, Decatur, Tex.

New Bedford Mass.—Sunday, November 20th, Mrs. Hattie C. Mason, of Worcester, Mass., occupied our platform, giving good satisfaction to all present. In the evening the ball was packed. She gave many tests, both afternoon and evening. All were recognized. As a psychometric reader there is none better. Societies in the West who want a speaker to convince skeptics can do no better than to make engagements with Mrs. Mason. Sunday, December 3d, the eloquent inspirational platform speaker, Mrs. Clara H. Banks, of Hydesville, Mass., will occupy our platform G. E. J.